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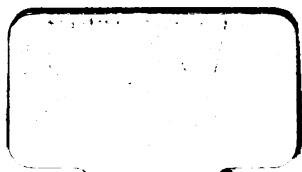
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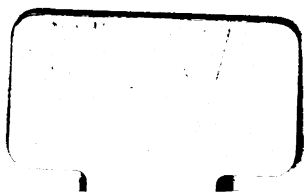
The Secretary,

Bodleian Library,
Oxford.

Sir,

I beg most respectfully to forward
a copy of my Hindustani Grammar.
It has been approved of by the Government
of Bengal. I hope you would be pleased
to see the testimonials from competent
critics subjoined to the preface of my work,
and if they be deemed reliable authorities,
would request you to have it circulated
adopted as a text book. I have got six
hundred copies of it. These can be despatched
to you if there be readers willing to go
through them. The price of the copies at
Rupees three (Rs 3/-) each may or may not

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be paid. It would be an ample reward
if my labours be considered acceptable and
useful to the public.

An early reply at No 35 Raja's Chuk,
Burrabazar, Calcutta, would oblige.

Calcutta,
^{the}
19 May 1891.

I have the honour to be,
Sir,
Your most obedient servant,
Dina Natha Deva

HINDUSTÁNÍ GRAMMAR

BY

DÍNA NÁTHA DEVA



CALCUTTA.

Printed by Bhaktesswar Newgee,

at the

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1886.

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Calcutta.**

THIS WORK
IS
MOST RESPECTFULLY DEDICATED
TO
A. W. CROFT ESQUIRE, M. A.
DIRECTOR OF PUBLIC INSTRUCTION, BENGAL.
BY HIS MOST OBEDIENT
AND HUMBLE SERVANT,
THE AUTHOR.

Calcutta, 6th January, 1887.



PREFACE.

As Hindustání is now the general medium of communication between the inhabitants of the different provinces of India, the acquirement of a sufficient knowledge of that language is absolutely necessary both for the people of this country, who speak in their various provincial languages, and for foreigners who have occasion to hold frequent intercourse with the natives of Hindustán. For this purpose a grammar of that language must be studied by them to enable them to communicate their thoughts systematically, for without a system it will be very trying for a person of one province to understand that of another.

It is hoped that this work will not only prove useful to foreigners but to the inhabitants of this country also, since many natives who have acquired a sufficient knowledge of English cannot speak correctly in Hindustání.

I am sorry I could not at present owing to the bad state of my health submit the whole of my grammar to the public. This is the first part of it containing the Orthography, the Etymology, and the Syntax. I am now much better and will try to publish the other part consisting of Prosody, Rhetoric, and the History of the language as soon as possible since it is ready for the press.

In conclusion, I have to acknowledge my warmest obligations to the Reverend John Hector M. A. of the Free Church of Scotland Mission and to Maulawí Muhammad Abdoor Rowoof, Head Translator, Legislative Department, who have given their ready aid in various ways. In compiling this work I have also consulted with Maulána Maulawí Hakím Saiyad Muhammad Sajjád of Mohán, Zillah Unao, Physician to Begami Khásmahl of His Majesty the King of Oudh and to Prince Faredunqadr General Mirzá Muhammad Hizabr 'Ah Bahádur and with other Maulawís of Delhi and Lucknow, to all of whom my best thanks are due.

Subjoined are the testimonials from gentlemen whose opinion will have much weight with the public.

Báí,	}	Dína Nátha Deva,
30th November, 1886.		

—•—

Bábú Dína Nátha Deva's Hindustání Grammar has been examined by competent critics. The work has considerable merits from a philological point of view.

A. W. CROFT.

12 May 1884.	}	DIRECTOR OF PUBLIC INSTRUCTION, BENGAL.

—•—

Bábú Dína Nàtha Deva's Híndustání Grammar enters fully into the Orthography, the Etymology, the Syntax, the Prosody, and the Rhetoric of the language. It is written in English. It has many rules not to be found in other books. It is written in such a style that even persons unacquainted with Hindustání will require very little help from a teacher. The indefatigable author has done a great service by giving the rules in English with examples from books of authority in both the Persian and the Roman character. I have an earnest hope that the labours of the compiler will prove acceptable and useful to the public.

MUHAMMAD ABDOOR ROWOOF.

Head Translator, Legislative

Department, Translation Branch.

—c—

Bábú Dína Nàtha Deva has rendered a service to the cause of Oriental literature by compiling an Urdú Grammar with the help of the English language. The absence of a work which would assist a beginner unacquainted with Urdú to learn the language has hitherto been a drawback to students preparing for examinations especially Government Officials who are located far from educational centres, and where a competent

teacher of the vernacular can rarely be procured. This desideratum has been supplied in the present work. In compiling it the author has consulted not only the current Grammars on the subject but has also supplemented them with the ripe experience of such eminent scholars as Maulawí Hakim Saiyad Muhammad Sujjád of Lucknow and other learned men of Calcutta and the North-West. We wish the author every success in his undertaking.

STATESMAN, 31st MAY 1885.



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ADDRESS TO THE DEITY.

 O Lord ! Thy mercy works above, below,
 The spacious worlds all round Thy glory shew,
 Thy greatness hides the sins of all mankind,
 And still to virtuous paths directs their mind ;
 Do Thou on me let shine Thy holy light,
 Inspire my tongue, and teach me how to write ;
 My errors all blot out, and guide my pen
 The soft harmonious flow of words to ken ;
 Accept my prayer ; I still have hopes that Thou
 Wilt sure my fav'rite earnest wishes now
 Fulfil : for Thou art kind to those who lead
 A struggling life and Thy assistance need.

HINDUSTÁNÍ GRAMMAR.

INTRODUCTION.

THE language formerly prevalent in the District of Braja was Hindí, which owed its origin to Sanskrit. It had many pure Sanskrit words. It is still spoken in many villages, though not much in towns. When the Mahomedans conquered India, certain alterations were effected in the language owing to the communication of the people of Hindustán with the Moslem soldiers and officers. Hence it is, that many words of Sanskrit origin were rejected, and Persian and Arabic words substituted in their stead. Thus the combination of Hindí with Persian, Arabic, and Turkish words, &c., formed the Urdú (literally camp), the language of the camp, or Hindustání, the Indian language.

Hindustání is now the general medium of communication between the inhabitants of the different provinces of India.

Hindustání in its Urdú phase is written in the Persian character, and in its Hindí phase, in the Devanágari. It is written and read from right to left in the former case, and from left to right in the latter.

CHAPTER 1.

ORTHOGRAPHY.

PRELIMINARY OBSERVATIONS.

Whenever a Hindustání word is represented in Roman (*i. e.*, modern English) characters, each of its letters requires a corresponding Roman equivalent. But how are we to adopt this system when we have thirty-five letters in Hindustání and only twenty-six in English? To make up this deficiency, Sir William Jones and other members of the Asiatic Society of Bengal in the year 1784 had recourse to the coining of new characters in English by inserting certain Roman letters with a dot, an accentual mark, or a dash over them. Thus *n* with a dot over it (*ñ*) represents the nasal sound of *n* like *n* in the French word *ton*; *a* with an accentual mark or a dash over it (*á* or *â*) stands for the sound of *a* in *bar*. This system of transliteration has been improved since the time of Sir William Jones.

Let us now note the pronunciation of the vowels *a*, *e*, *i*, *o*, *u*, and the diphthongs *ai* and *au* in Roman equivalents:—

A is uttered like *a* in *woman*; *á* with an accentual mark over it (*á*) like *a* in *far*, *e* like *ea* in *bearer*, *i* like *i* in *fill*, the accented *í* (*í*) like *i* in *Police*, *o* like *o* in *note*, *u* like *u* in *put*, the accented *ú* (*ú*) like *u* in *rule*; the diphthong *ai* like *a* in *hat*. *Ai* underlined (*ai*) is uttered like *ai* in *aisle*; *au* is sounded like *au* in *clause*, *au* with a line under it (*au*) like *ow* in *cow*.

It should now be stated that when the letters *a* and *i* do not make a diphthong they are separated by a hyphen (thus *a - i*) to shew that they are not to be pronounced together with one impulse of the voice.

We now begin the first part of our Grammar, the Orthography.

Whatever is uttered by a person is termed a لفظ *Lafz*, 'word' ; as كتاب *kitáb*, 'a book' ; كاذب *ka'ghaz*, 'paper.'

The least part of a word is called a حرف *Harf*, 'letter.'

The letters of the Hindustání language called the حروف تهجی *hurúfi tahajjî*, 'letters used in spelling words' with their Roman equivalents are thus arranged.

THE HINDUSTA'NÍ ALPHABET.

Before entering into the table of Hindustání characters, we must notice the following important points:

1. The name of each letter of the alphabet begins with its own sound as will be obvious by the subjoined table.

2. According to the notions of the Arabs, every letter begins with a consonant sound, and does or does not precede a vowel one. When it does not precede a vowel sound, it follows a vowel one with which it is associated in utterance. Thus in the syllable | *a*, the root or the very commencement of the utterance is a consonant sound, rendered clearer by the vowel sound which follows it. Hence the syllable in the estimation of the Arabic grammarians is composed of two sounds, one called the consonant and the other the vowel ; and both of these united together form the sound of English *a* in the word *woman*. Again in the word ت *tab*, 'then' the last letter ب *be* (*b*) is not followed, but preceded by a vowel sound. The reader will see this clearly hereafter.

Let us now turn to the table under consideration.

ا, *Alif* (*a*) at the beginning of a syllable is pronounced variously like *a* in *woman*, *i* in *bit*, and *u* in *full*, according to the succeeding vowel sound with which its original sound is associated; when preceded and not followed by a vowel sound in any other situation of a syllable it is uttered with the said vowel sound like *a* in *far*.

ب *Be* (*b*) pronounced like English *b* in *branch*.*

پ *Pe* (*p*) sounded like *p* in *public*.

ت *Te* (*t*) pronounced by pressing the tongue on the upper teeth.

ٹ *Te* (*t*) pronounced like *t* in *hat*.

ث *Se* (*s*) pronounced by the Persians and Indians like *s* in *soft*.

ج *Jim* (*j*) uttered like *j* in *just*.

چ *Che* (*ch*) as in *charm*.

ح *He* (*h*) strong aspirate, pronounced by the Persians and Indians like *h* in *hundred*.

خ *Khe* (*kh*) ; guttural, sounded like *ch* in the word *loch* as pronounced by Scotchmen.

د *Dál* (*d*) pronounced by pressing the tongue on the upper teeth.

ذ *Dál* (*d*) as in *food*.

ز *Zál* (*z*) pronounced by the Persians and Indians like *z*.

ر *Re* (*r*) as *r* in *register*.

ژ *Re* (*r*) pronounced by turning the tip of the tongue towards the roof of the mouth.

ز *Ze* (*z*) like *z* in *zeal*.

ژ *Zhe* (*zh*) pronounced like *z* in *azure*.

* The final *e* in *Be* and in the several letters following is pronounced as *ea* in *bear*.

س *Sin* (s) as in *success*.

ش *Shin* (sh) as in *shame*.

ص *Sa'd* (s) pronounced by the Persians and Indians like *c* in *place*.

ض *za'd* (z) pronounced by the Persians and Indians like *z* in *topaz*.

ط *Toe* (t) pronounced by the Persians and Indians like *te* (t), the fourth letter of the alphabet.

ظ *Zoe* (z) pronounced by the Persians and Indians like *z* in *zephyr*.

ع *'Ain* (') pronounced by the Arabs just as if the letter *a* were to be uttered by the lower muscles of the throat. In Roman characters it is represented by an apostrophe. Thus the word علم should be written 'ilm 'knowledge.'

غ *Ghain* (g_h) pronounced as if *g hard* were uttered by compressing the top of the throat.

ف *Fe* (f) as in *fire*.

ق *Ka'f* (k) sounded by the lower muscles of the throat. It is guttural, and is rather stronger in pronunciation than the English *k*.

ك *Ka'f* (k) as in *kinsman*.

گ *Ga'f* (g hard) as in *garb*.

ل *La'm* (l) as in *laurel*.

م *Mim* (m) as in *mark*.

ن *Nún* (n). This letter is generally pronounced like the English *n*. In many instances it is also uttered like nasal *n* in the French word *ton*. In Roman character this nasal sound is indicated by *n* with a dot over it; thus (ñ).

و *Wa'o* (w). This letter preceded by a vowel sound is uttered with its preceding vowel sound like *a* in *fall*,

oo in *food*, or o in *note* according as the said vowel sound is the one or the other as will be fully illustrated hereafter. In every other situation it is sounded like *v*.

ز or ه *He* (*h*) as in *history*.

ل *La'malif*. (*la'*). The remarks on this letter will hereafter follow. It is but another form of the first letter | *alif* (*a*).

ء *Hamza*. This is also a form of the first letter | *alif* (*a*) and will be fully explained hereafter.

ي or ع, *Ye* (*y*). This letter at the beginning of a syllable is represented by *y*; when it follows a vowel sound it stands for *ai*, *i*, or *e* according to the vowel sound with which it is associated.

COMPOUND LETTERS.

The following are the Compound Letters :—

بھ *Bhe* (*bh*) compounded of ب *be* (*b*) and ه *he* (*h*). The two letters in this and in the following compound letters vary a little in their original sounds, which are not distinct in such a case, but are together uttered with one impulse of the voice, before associating with a preceding or succeeding vowel sound.

پھ *phe* (*ph*) compounded of پ *pe* (*p*) and ه *he* (*h*).

تھ *the* (*th*) compounded of ت *te* (*t*) and ه *he* (*h*), pronounced like *th* in *wealth*.

فھ *fhe* (*fh*) compounded of ف *fe* (*f*) and ه *he* (*h*).

جھ *jhe* (*jh*) compounded of ج *je* (*j*) and ه *he* (*h*).

چھ *chhe* (*chh*) compounded of چ *che* (*ch*) and ه *he* (*h*). pronounced like *ch* in *much*.

دھ *dhe* (*dh*) compounded of د *da'l* (*d*) and ه *he* (*h*).

ڈھ *dhe* (*dh*) compounded of ڈ *da'l* (*ḍ*) and ه *he* (*h*), pronounced like *dh* in *adhere*.

رھ *rhe* (*rh*) compounded of ر *re* (*r*) and ه *he* (*h*).

کھے *khe* (*kh*) compounded of ک *ka'* (*k*) and ے *he* (*h*).

گھے *ghe* (*gh*) compounded of گ *ga'* (*g hard*) and ے *he* (*h*).

N. B.—When the two letters of which the said characters are compounded retain their original sounds without undergoing the least alteration, and are separated by an intervening vowel sound, they are considered as two different letters, and not a compound one, and in such instances both the letters are distinctly pronounced ; thus the letters ب *be* (*b*) and ے *he* (*h*) in the words بہ *baha'*, 'value,' and بہت *buh*t, 'many' are counted as *two*, not *one*.

Observation.—Every Hindustání character is represented by its fixed Roman equivalent, which throughout the whole of this book is shewn by a letter within parenthesis.

Caution.—Europeans are apt to confound د *dál* (*d*) with ذ *da'l* (*d*) and ت *te* (*t*) with ٲ *te* (*t*). They must pay attention to the pronunciation of these letters. The compound letters, such as بھے *bhe* (*bh*), ٲھے *the* (*th*) &c. are also badly pronounced by them. These are the reasons why the natives find it very trying to understand their Urdú. Foreigners must also be careful in pronouncing ڄ *khe* (*kh*), ڙ *re* (*r*), ڙھے *rhe* (*rh*), ڄھ *ghain* (*gh*), and ڪ *káf* (*k*). They will easily know the correct pronunciation if they will pay attention to the Orthographical rules, and have frequent practice in reading a month or two. Going through the same passage over and over again will much facilitate the acquirement of a foreign tongue.

The following letters are pronounced alike :—

Firstly, ت *te* (*t*) and ط *toe* (*t*).

Secondly, ٲ *se* (*s*), س *sín* (*s*), and ص *sad* (*s*).

Thirdly, ح *he* (h) and ه *he* (h).

Fourthly, ذ *Ze* (z), ز *ze* (z), ض *za'd* (z), and ظ *zoe* (z).

The Arabs, however, make a distinction in pronouncing these letters.

Observation.—Some people pronounce ع *ain* (') like ا *alif* (a).

The letter *he* (h) is of two kinds : The first *he*, the ninth letter of the alphabet, written thus (ح), is called the *hay hutti*, and the second *he*, the thirty-fourth letter of the alphabet, marked thus (ه), is termed the *hay hawwaz*.

A letter that has a dot or dots is called *mu'jama* or منقطه *mankūta* ; as ب *be* (b), ت *te* (t), &c.

A letter that has no dots is termed *muhmala* or غير منقطه *ghair mankūta* ; as ل *la'm* (l), م *mīm* (m), &c.

Letters are named فوقاني *Fauka'ni* or تحتاني *Tahta'ni* according as they have a dot or dots above or below them.

Letters which are similar in form but differ in points are styled حروف متشابه *Hurūfi mutasha'bih* as ج *jīm* (j), چ *che* (ch), ح *he* (h) &c.

Letters are also termed موحدہ *muwahhida*, مثناة *muṣanna't*, and مثلثة *muṣallaṣa*, according as they have one, two, or three points, as ب *be* (b), ت *te* (t), پ *pe* (p) &c.

The characters of the Arabic and Persian alphabet are named thus :—

الف *alif*, با *ba'*, تا *ta'*, ثا *ṯa'*, جيم *jīm*, حا *ha'*, خا *kha'*, دا *da'*, ذال *za'l*, را *ra'*, ز *za'*, سين *si'n*, شين *shi'n*, صاد *sa'd*, ضاد *za'd*, ط *ta'*, ظ *za'*, عين *'ain*, غين *ghain*, فا *fa'*, كاف *ka'f*, كاف *ka'f*, لام *la'm*, ميم *mīm*, نون *nūn*, واو *wa'o*, ها *ha'* يا *ya'.**

* *Bā, tā, ṯā, ḥā, &c.* are also called *bi, ti, ṯi, hi* &c. by the Persians (the *i* in such letters being uttered like *i* in *bit*).

These letters are named ب *be*, ت *te*, &c. in Hindustaní, *vide* pages 4, 5, and 6.

In forming words, these characters are not written in full. The heads of the letters are joined together as far as they can be joined, while characters that cannot be joined are written separate and in full. The last letter of every word is not joined to the succeeding letter, but is written in full; as كِتَابَت *kita'bat*, 'writing.' This rule will enable a foreigner to divide sentences into separate words.

Observation.—Custom, however, in compound words and in some other instances, allows the last letter of a word to be joined to the first letter of another; as, خوابگاه *khábga'h*, 'bed-room,' from خواب *kha'b* 'sleep,' and گا *ga'h*, 'place,' اوسوقت *us wakt*, 'that time,' from اوس *us*, 'that' and وقت *wakt*, 'time.'

The letters ا *alif* (*a*), ر *re* (*r*), ز *ze* (*z*), ژ *zhe* (*zh*), ط *toe* (*t*), ظ *zoe* (*z*), and و *wa'o* (*w*), are always written in full. These letters with the exception of ط *toe* (*t*) and ظ *zoe* (*z*) never join with a letter following them. The letters ب *be* (*b*), پ *pe* (*p*), ت *te* (*t*), ث *te* (*t*), س *se* (*s*), ن *nún* (*n*), and ي *ye* (*y*) when annexed to other letters are written alike. In such cases only the dots distinguish the one from the other. Thus ب *be* (*b*) has one dot under it, ن *nún* (*n*) one dot over it, ت *te* (*t*) two dots above it, and ي *ye* (*y*) two dots below it, and so on.

The letters ب *be* (*b*), پ *pe* (*p*), ت *te* (*t*), ث *te* (*t*),

ث *se* (s), ن *nín* (n), and ي *ye* (y) when they are joined with the succeeding and not with the preceding characters assume the form, ۛ. But in manuscripts this rule is not applicable when these are combined with certain letters ; full particulars of this will be given hereafter. When these are joined with the preceding characters they assume the form - ; the form ۛ stands for ۛ *lám* (l) when it is united with any letter.—د *Dál* (d) is never joined with a letter following it.

ج *jím* (j), س *sín* (s), ص *sád* (s) ق *káf* (k), م *mi'm* (m), and ه *he* (h) joined with any letter assume the forms, ۛ ۛ ۛ ۛ ۛ and ۛ or ۛ respectively. It must be noticed here that in such cases ف *fe* (f) and ق *káf* (k) assume the same form with this difference, that the former has one dot over it, the latter two.

The remarks in the two preceding paragraphs are also applied to letters having the same form but differing in points. Thus the alteration of the form of ج *jím* (j) is the same as that of چ *che* (ch) or ح *he* (h) &c, that of س *sín* (s) is the same as of ش *shín* (sh), and so on.

There are three ways of representing ع i. e. ع, ع, and ع according as it is an initial, a medial, or a final letter in connection with others.—غ *ghain* (gh) in such instances is also indicated as ع *ain* (') with this difference, that the former bears a dot, while the latter does not.

The ك *káf* (k) assumes this form (ك) before ا *alif* (a) and (ك) before other letters ; as ك *ká* 'of', كل

ku'l, 'the whole,' كَم *kam*, 'less' كَو *ko*, 'to' &c,* The letters ك *káf* (*k*) and گ *gáf* (*g* hard) are in all instances written alike with this difference that the one has one stroke like this ' , the other two.

The compound characters when joined with others assume the same form as the letters of which they are compounded. The words بَد *budh*, 'wisdom' and دِهَارَا *dhára*, 'stream,' exemplify this rule. Again all the compound letters with the exceptions of دِه *dhe* (*dh*) دِهَدِه *dhe* (*dih*), رِه *rhe* (*rh*) never require any alteration in form, these exceptions assume the forms دَد, دَدَد and رَر respectively. The final ه *he* (*h*) assumes a different form in Hindí, from what it does in Arabic and Persian words, as يِه *yih*, 'this,' نَاث *náth*, 'lord,' بِيَه *bih*, 'good.' The form of ه *he* (*h*) in the words *yih* and *náth* are confined to Hindí words, it ends in the former in a single round stroke, in the latter in a double round stroke followed by a single one which last is merely a flourish, and may be omitted. As a matter of choice this double stroke is introduced in compound letters, though it is not admitted by the majority of oriental authorities.

In the following Tables we shew in alphabetical order the different forms which each letter assumes when joined with others, and add sentences to illustrate clearly and exemplify the above rules; out of similar letters differing in points we have selected one to

* In manuscripts the first form of *káf* also occurs before ج *la'm* (*l*).

accomplish our end, considering the rest as superfluous. Readers will improve their handwriting by writing the Tables in large and small hand over and over again.—

(1) بابٹ بچ بد برس بش بص بط بع بف بق بک بگ
بل بم بن بو بہ بلا بی بے

(2) جاجب جم جد جر جس جش جص جط جع جف جق
جک جگ جل جم جن جو جہ جلا جی جے

(3) ساسب سچ سد سر سس شش سص سط سع سف
سق سک سگ سل سم سن سو سہ سلا سی سے

(4) شاشب شچ شد شر شس شش شص شط شع شف
شق شک شگ شل شم شن شوشہ شلا شی شے

(5) ماسب مچ مد مر مس مش مص مط مع مف مق
مک مک مل مم من مو مہ ملا می مے

(6) طاسب طچ طد ظر طس طش طص طط طع طف طق
طک ظک ظل ظم ظن طوطہ طلا طی طے

(7) عاسب عچ عد عر عس عش عص عط عع عف عق عک
عک عل عم عن عو عہ علا عی عے

(8) فاسب فچ فد فر فس فش فص فط فع فف فق فک
فک فل فم فن فو فہ فلا فی فے

(9) کاسب کچ کد کر کس کش کص کط کع کف کق کک
کک کل کم کن کو کہ کلا کی کے

(10) لاسب لچ لد لر لس لش لص لط لع لف لق لک لکہ
لل لم لن لو لہ للا لی لے

(11) ماسب مچ مد مر مس مش مص مط مع مف مق
مک مک مل مم من مو مہ ملا می مے

(12) ہاسب ہچ ہد ہر ہس ہش ہص ہط ہع ہف ہق
ہک ہگ ہل ہم ہن ہو ہہ ہلا ہی ہے

آپکی تعریف — اسم شریف — مزاج مبارک — آپکی
عزایت — زیادہ دعا

In Hindustání we do not leave a short space at the end of a word as we do in English.

The foregoing Table of characters (vide pages 3, 4, 5 & 6) shews that in Hindustání there are thirty five letters. It should now be stated that out of these nine viz. **ث** *se* (*s*), **ح** *he* (*h*), **ذ** *zál* (*z*), **ص** *sád* (*s*), **ض** *zád* (*z*), **ط** *toe* (*t*), **ظ** *zoe* (*z*), **ع** *'ain* ('), and **ق** *káf* (*k*), are found only in pure Arabic words ; one viz **ژ** *zhe* (*zh*) only in pure Persian words ; four viz, **خ** *khe* (*kh*), **ذ** *zál* (*z*), **ز** *ze* (*z*), and **غ** *ghain* (*gh*) in Arabic and Persian words ; three viz. **پ** *pe* (*p*), **چ** *che* (*ch*), and **گ** *gáf* (*g hard*), in pure Persian and Hindí words ; and three viz **ت** *te* (*t*), **د** *dál* (*d*), and **ر** *re* (*r*), in pure Hindí words ; the rest are common to the three languages. غالب *Gha'lib* has justly remarked in his *مودھندی* U'di Hindí that **ذ** *zál* is peculiar to Arabic. It never occurs in Persian words. He also adds that the words *گزشتہ* *guzashta* 'past' &c are properly spelt with **ز** *ze* and not with **ذ** *zál*, that the word *کاغذ* *kághaz* 'paper' is rendered Arabic from the original Persian word *کاغذ* *kághad*. It should also be remembered that compound letters which are eleven in number, viz. **بھ** *bhe* (*bh*), **پھ** *phe* (*ph*), **تھ** *the* (*th*), **ٹھ** *the* (*ṭh*), **جھ** *jhe* (*jh*), **چھ** *chhe* (*chh*), **دھ** *dhe* (*dh*), **ڈھ** *dhe* (*ḍh*), **ڑھ** *rhe* (*rh*), **کھ** *khe* (*kh*), and **گھ** *ghe* (*gh*), are traceable only in pure Hindí words. This rule will enable the learners to point out Arabic,

Persian, and Hindí words in a sentence. Hence it is clear that there are twenty eight letters in Arabic, twenty four in Persian, and thirty five in Hindustání.

The letters پ *pe* (*p*), چ *che* (*ch*), ژ *zhe* (*zh*), and گ *gáf* (*g hard*), are by the Arabic scholars called باي فارسي *bái Fársi* or باي عجمي *bái 'Ajamí*, the Persian *be*, جيم فارسي *Jí'mi Fársi* or جيم عجمي *Jí'mi 'Ajami*, 'the Persian *jím*, زاي فارسي *zái 'Fársi* or زاي عجمي *zái 'Ajmai*, the Persian *ze*, كاف فارسي *káfi Fársi* or كاف عجمي *káfi 'Ajamí*, 'the Persian *káf*,' respectively, while the characters ب *be* (*b*) ج *jím* (*j*) ز *ze* (*z*) and ك *káf* (*k*) are termed باي تازي *ba'i Ta'zí* or باي عربي *ba'i Arabí*, 'the Arabic *be*,' جيم تازي *jí'mi Ta'zí* or جيم عربي *jí'mi Arabí*, 'the Arabic *jím*,' زاي تازي *za'i Ta'zi* or زاي عربي *za'i Arabí*, 'the Arabic *ze*,' كاف تازي *ka'fi Ta'zi* or كاف عربي *ka'fi Arabí*, 'the Arabic *káf*, respectively.

All the letters of the alphabet (vide pages, 5, 6 & 7) are consonants. We have no vowels in Hindustání (i.e. no characters to represent the vowel sounds.) We only make use of certain marks to indicate the vowel sounds. These vowel sounds are three, and are termed زبر *zabar*, زیر *zer*, and پیش *pesh*. They stand for the sounds of *a* in *woman*, *i* in *bit*, and *u* in *put* respectively. The marks exhibiting them are seldom if ever found in printed books or manuscripts. They are to be assumed in pronouncing words according to their sense, and are as follow :—

The mark (*—*) inserted over a letter is called the زبر علامت *'alu'mati zabar*, and indicates that the sound

of the letter over which it is inserted is in utterance followed by the vowel sound of *a* in *woman*. In Roman characters it is represented by *a*. Thus $\bar{\text{ب}}$ *be* (*b*) + ز *zabar* = *ba*, $\bar{\text{ج}}$ *j'i'm* (*j*) + ز *zabar* = *ja* &c.

This mark (ـ) standing under a letter is termed the زیر 'ala'mati zer, and shews that the letter under which it is placed is in pronunciation followed by the vowel sound of *i* in *sit*. In Roman characters it is represented by *i*. Thus ب *be* (*b*) + زیر *zer* = *bi* sounded like *bi* in *bit*. Similarly ج *j'u* (*j*) + زیر *zer* = *ji*.

The mark (ـِ) coming over a letter is named علاّت 'ala'mati pesh, and denotes that the letter over which it is inserted is in uttering followed by the vowel sound of *u* in *put*. In Roman characters it is represented by *u*. Thus پ *pe* (*p*) + پیش *pesh* = *pu* pronounced like *pu* in *put*.

Any of the above three vowel sounds is styled a حرکت *Harakat* or اعراب *ai'ra'b*.

A letter that is not followed by one of the said vowel sounds cannot be pronounced unless it is taken in utterance along with such a preceding one as happens to be after a consonant. Thus in the word پل *pul*, 'bridge,' the first letter پ *pe* (*p*) followed by the vowel sound پیش *pesh* is uttered *pu* like *pu* in *put*, while the second letter ل *la'm* (*l*) having no vowel sound after it is sounded like *l* being taken along with the foregoing *pu*. Were we to retain this final letter and strike off *pu* from the word without a similar

substitute, it would not be sounded at all. This absence of a vowel sound after a letter is termed سکون *sikún*, and the letter that has no vowel sound after it is called ساکن *sa'kin*, in contradistinction to متحرک *Harfi mutaharrik*, which is defined to be a character followed by a vowel sound, Thus in the aforesaid word پل *pul* the first letter پ *pe* (*p*) is a متحرک *mutaharrik*, and the second character ل *la'm* (*l*) is a ساکن *sa'kin*. For brevity's sake we have in this work represented the former i. e. متحرک *mutaharrik* as a vowel letter, and the latter i. e. ساکن *sa'kin* as a consonant letter. Thus in the said word پل *pul*, پ *pe* (*p*) the first letter is a vowel letter, while ل *la'm* (*l*) the last character is a consonant letter. We have also for the same purpose represented a character as a vowel or a consonant letter by that name according as it is succeeded or not succeeded by a vowel sound. Thus in the words در *dar*, 'door,' حد *had*, 'limit,' the letter د *da'l* (*d*) in the first word is called دال متحرک *da'li mutaharrik* 'a vowel *da'l*,' while the same letter in the second word is termed دال ساکن *da'li sa'kin*, 'a consonant *dál*.'

The mark (^) called علامت سکون *'ala'matisikún* or علامت جزم *'alamati jazm* is set over a letter to shew that it is ساکن *sa'kin*, 'a consonant letter.'—There cannot be more than two consecutive *sa'kins* in an Arabic word, and three in a Persian or a Hindustání word. Thus there are two *sa'kins* in the Arabic word فرق *fark*, 'difference,' ر *re* (*r*) and ق *qa'f* (*k*), three in the Persian and Hindustání

words دوست *dost*, 'a friend,' and پھونس *phu'ns*, 'a straw,' و *wa'o* (*w*, pronounced with its preceding vowel sound like *o*), س *si'n* (*s*), and ت *te* (*t*) in the former and و *wáo* (*w* here sounded like *ú*), ن *nín* (*n*), and س *si'n* (*s*) in the latter.

When three such *sa'kins* occur, the first one must be any of the three letters ا *alif* (*a*), و *wa'o* (*o*), and ي *ye* (*i' or e*), as may be exemplified in the last three letters of the words چاشت *cha'sht*, 'breakfast,' نیست *nest*, 'non-existence,' and پوست *post*, 'skin'. The same may be said of the Sanskrit word پद *pada'rth*, 'substance'.

When a word contains more than one ساکن *sa'kin* in consecutive order, the second and the third *sakins* are called موقوف *maukúf*.

The mark (ۛ) set over a letter is termed علامت تشدید *'ala'mati tashdi'd*, and shews that the letter underneath is written once, and pronounced as if it were two, of which the first one is ساکن *sa'kin*, 'a consonant letter' and the second متحرک *mutaḥarrik*, 'a vowel.' Thus in the word محبت *maḥabbat*, 'affection,' the letter ب *be* (*b*) is called 'مشدد' *bá-i mushaddad* or a *doubled be*.^{*} تشدید *Tashdi'd* means doubling a letter in pronunciation. In the word عسس *'asas*, 'the chief officer of the police,' the letter س *si'n* (*s*) does not come under the head of تشدید *tashdi'd*, because it is written twice, which is owing to the first one being a vowel letter, the second

* Each of the letters thus doubled must be more distinct in utterance than the *double m* in the words *mummy* and *summer*.

a consonant. Hence it is clear that the conditions of the **تشديد** *tashdi'd* are, that a single letter should be uttered as a double one, that the first of the two letters observable in such an utterance cannot be a **متحرک** *mutaharrik*, 'vowel letter;' in other words the first one must be a consonant, and the second a vowel letter, as has been already stated and exemplified. It should also be noted that the words under the head of **تشديد** *tashdi'd* are generally Arabic. Persian words of this class are rare, such as **خرم** *khurram*, 'cheerful,' **فرخ** *farrukh* 'fortunate' &c. There are also Hindí words of this nature; as **رسي** *rassi*, 'a string,' **پنّا** *panna*, 'an emerald'. Some Hindí words such as **جاننا** *ja'нна*, 'to know,' **چھاننا** *chha'нна* 'to sift,' admit of no *tashdi'd*, though they fulfil its conditions. This deviation is owing to custom, the infinitive termination **نا** *na'* 'being considered detached and separate from the syllable preceding it.

In Arabic words we have in many instances double vowel points, such as (=) sign of **دو زبر** *do zabar*, or two zabars; (=) mark of **دو زیر** *do zer* or two zers, and (ۛ) mark of **دو پیش** *do pesh* or two peshes. The letter over or under which any of these vowel marks is inserted, is pronounced with a single vowel sound and a **نون ساکن** *núni sákin*, 'consonant nún' (*n*) i.e. like *an*, *in*, or *un*, according as the vowel sound is **زبر** *zabar*, **زیر** *zer*, or **پیش** *pesh*. These marks are termed **علامات تنوین** '*alámáti tanwín*, which means the marks indicating the addition of the sound of **نون** *nún* (*n*). This *tanwín* never occurs at

the beginning or at the middle of a syllable, but always follows the final letter of a word. To this final letter a silent | *alif* (*a*) is generally added when it is any letter but ت *te* (*t*), and at the same time followed by the vowel sound *do zabar* (*an*); as *ittifákan*, 'by chance'. In words ending in ت *te* (*t*) followed by *do zabar* (*an*) this | *alif* is not written provided it is an infinitive termination; as *aṣa'latan*, 'personally.' The final *n* standing as a Roman character to denote the final sound of *tanwín* is marked by a line under it as we had in the preceding examples. The *tanwín* never occurs in Persian or Hindí words. It is peculiar to the Arabic.

The mark (ˆ) placed over | *álif* (which is then called *alifi mamdúda*) is termed the *علامت مد* 'ala'mati madd.—*Madd* means the extention of the sound of | *alif* (*a*) which in such instances is equivalent to two *alifs*, of which the first one is *alifi mutaharrik*, or an *alif* followed by a vowel sound *do zabar*, and the other is *alifi sa'kin* or an *alif* having no vowel sound after it. This *alifi mamdúda* (ˆ) is pronounced like *a* in *vast* as exemplified in the word آب *a'b*, 'water.'

Observation—The letters followed by the vowel sounds *do zabar*, *zer*, and *pesh*, are respectively called *maftu'h*, *maksúr*, and *mazma'm*. Thus in the words *kab*, 'when,' *din*, 'day' and *gul*, 'flower,' the initial letters *káf* (*k*) *da'l* (*d*)

and گ *ga'f* (*g* hard) are respectively termed مفتوح *maftu'h*, مكسور *maksu'r* and مضموم *mazmu'm*, the first one being called كاف مفتوح *ka'fi maftu'h*, the second مكسور دال *da'li maksu'r*, the third كاف مضموم *ka'fi mazmu'm*.

Observation—مفتوح *maftu'h* is derived from فتحة *fatha* which is another word for زبر *zabar*, مكسور *maksu'r* is from كسرة *kasra* which means زیر *zer*, and مضموم *mazmu'm* is from ضمة *zamma* which is a synonym to پیش *pesh*.

REMARKS ON همزة HAMZA AND

لام الف LA'MALIF.

Before entering into this subject we must first note that the name of every letter, syllable, or word begins with a consonant followed by a vowel sound. Thus the letter ب *be* begins with the consonant sound of *b*.

When the letter ا *alif* is متحرك *mutaharrik* i. e. immediately followed by a vowel sound, it is termed همزة *hamza* by our modern grammarians. Our old grammarians called it امزة *amza*, the first letter ا *alif* (*a*) of which is changed into ه *he* (*h*) by the modern Etymologists to make it همزة *hamza*. This *hamza* at the beginning of a word^١ is marked with a straight line thus (ا), as in آداب *a'dáb*, 'respects ; in every other situation it generally assumes the form of a curve line thus (ة), as in نكوئي *niko-i*, 'virtue.' The words قرآن *Kurán*, 'Koran,' جرأت *jurat*, 'courage' &c being

exceptions to this rule are written with a straight line and not with a crooked one. This deviation of the rule depends upon custom. The curve line under consideration always stands at the top of a letter. It is never joined to any other letter. It is always invariable in form.

When the letter marked thus () is not followed by a vowel sound it is styled الف *alif*, as in پا *pa'*, 'foot.' Hence by the conditions of the two said paragraphs the first letter of our alphabet is rightly termed همزة *hamza*. We have in the Table of the Hindustání alphabet (vide page 4) called it *alif*, because custom demands it to be so named. Now according to the rule of Orthography الف ساكن *alifi sa'kin*, 'the consonant alif' (i. e. *alif* not followed by a vowel sound) is not taken as the first letter of the alphabet. Hence الف ساكن *alifi sa'kin* 'a consonant alif' is annexed to such a ل *la'm* (*l*) as is uttered by the vowel sound زبر *zabar* in order that the former may be sounded and included in the alphabet. The reason why it is followed by ل *la'm* (*l*) rather than any other letter, is, that in spelling the ل *la'm*, ا *alif* occurs in the middle of the three letters of which it is composed, and in spelling ا *alif*, ل *la'm* comes similarly in the middle. This is what the Arabs call an intimate connection. Thus we get the source of لام الف *la'm alif*, given in the Table of the Hindustání alphabet, and see that it is not a letter, but is inserted therein for the purpose already noted.

At the middle of certain Arabic words, *wa'o* (*w*) with a curve line (◌) over it stands for *الف متحرك* *alifi mutaharrik*, 'an alif followed by a vowel sound' (*a*), and is pronounced as such; as *مودن* *muazzin*, 'a public crier to prayers,' and *مودب* *muaddab*, 'well trained' &c. This way of writing depends upon custom.

Observation—The curve line in such cases is written only to shew that *الف متحرك* *alifi mutaharrik* (*a*) has assumed the form of *wa'o* (*w*). This assumption is also evident from the fact that the original words from which those exemplified above are derived have the letter *alif* marked thus (ا), the origin being *اذان* *aza'n*, 'the summons to prayers,' and *ادب* *adab*, 'respect.'

The letters of the Arabic and Persian alphabet are divided into three classes, *مسروري* *masru'ri*, *ملفوظي* *Malfu'zi*, and *مكتوبي* *Maktu'bi*.

مسروري *Masru'ri* are characters spelt with two letters, they are twelve in number, viz *ب* *be* (*b*), *ت* *te* (*t*), *س* *se* (*s*), *ه* *he* (*h*), *خ* *khe* (*kh*), *ر* *re* (*r*), *ز* *ze* (*z*), *ط* *to* (*t*), *ظ* *zo* (*z*), *ف* *fe* (*f*), *ه* *he* (*h*), and *ي* *ye* (*y*)

ملفوظي *malfu'zi* are characters spelt with three letters of which the first and the last are not the same, they are thirteen in number, viz *الف* *alif* (*a*), *جيم* *jim* (*j*), *دال* *dāl* (*d*), *ذال* *zāl* (*z*), *سين* *sīn* (*s*), *شين* *shīn* (*sh*), *ساد* *śād* (*s*), *ضاد* *zād* (*z*), *عين* *'ain* (*'*), *غين* *ghain* (*gh*), *قاف* *kāf* (*k*), *كاف* *ka'f* (*k*), *لام* *lām* (*l*)

مكتوبي *Maktu'bi* are characters spelt with three letters of which the first and the last are the same,

they are three in number;—میم *mi'm* (*m*), نون *nu'n* (*n*), and واو *wa'w* pronounced *wa'o* (*w*)—

Observation—It is evident from the above definitions that the letters ص and ض must be sounded *śád*, *ṣád*, respectively; but as the Arabs utter them with a lengthened voice the Persians and Indians in imitation of that voice made them *ṣwád* and *ṣwád*.

Again the letters ط and ظ are in Arabic and Persian pronounced طاء *tá* and ظاء *ṣá* respectively and in Hindustání *toe* and *ṣoe*. The curve line همزة *hamza* in these instances of Arabic and Persian pronunciation being mute is not taken into account as a distinct letter. In Hindustání this َ *hamza* is changed into ي *ye* (*e*) which being a substitute for the said *hamza* is also taken out of consideration in the number of letters required in pronouncing them. Hence the letters ط and ظ even if pronounced *toe* and *ṣoe* are rightly included in the class of مسروري *masrú'ri*.

الف ساكن *Alifi sákin*, 'a consonant alif' can have no vowel sound before it except زبر *zabar*; ياي ساكن *yá-i sákin*, 'a consonant ye' may have the vowel sounds زبر *zabar* and زیر *zer* before it, but not پیش *pesh*; while واو ساكن *wáwi sákin*, 'a consonant wáo' may have any vowel sound before it. The words با *bá* 'with,' ني *naí* 'á flute,' بے *be* 'without,' نو *nau* 'new,' شو *Shiv*, 'S'íva' and دو *do* 'two,' illustrate this rule.

When ياي ساكن *alifi sákin*, 'consonant alif,' ياي ساكن *yá-i sa'kin*, 'consonant ye,' and واو ساكن *wáwi sákin*,

consonant wáo, are respectively preceded by the vowel sounds زبر *zabar*, زیر *zer*, and پیش *pesh*, they are named مد حرف *Huru'fi madd*; as پا *pá* 'foot,' کی *kí* 'of,' and مو *mu'*, hairs &c.

When any of the two last mentioned letters does not fulfil the conditions laid down in the above paragraph, it is termed حرف لین *Harfi lín*; as می *mai*, 'wine,' جو *jau* 'barley &c.' We must also note that الف ساکن *alifi sákin*, 'consonant alif' does not come under the head of لین *lín*, because it always follows the vowel sound زبر *zabar*.

Each of the letters ا *alif* (*a*) و *wáo* (*w*) and ی *ye* (*y*), whether followed by a vowel sound or not, is called حرف علت *harfi 'illat*.

Any of the letters of the alphabet besides those just mentioned whether followed by a vowel sound or not, is termed حرف صحیح *harfi sahih*.

When the letter و *wáo* (*w*) is silent it is called واد معدوله *wáwi ma'du'la*, as واد *wáo* (*w*) in خویش *khwesh*, pronounced *khesh*, 'self.' The line under *w* shews that it is silent. This *wáo* is not to be found in Arabic words.

When a واد ساکن *wáwi sa'kin*, 'consonant wao' (*w*) following a vowel sound پیش *pesh* is pronounced with that vowel sound like *oo* in *food*, it is termed واد معروف *wáwi ma'ru'f*; as واد *wáo* in سود *su'd*, 'interest.' When under the same circumstances it is sounded like *o* in *toll* it is styled واد مجهول *wáwi majhu'l*, as واد *wáo* in تروپ

top 'gun.' There is no *واو مجهول* *wáwi majhúl* in Arabic and Persian. The *و*, *wáo* (*w*), together with the vowel sound preceding it, is in Roman characters indicated by *u'* and *o* according as it belongs to the one or the other of the above instances.

When *ه* *he* (*h*) is not sounded, it is called *های مخفی* *há-i mukhtafi'*; as *ه* *he* (*h*) in *نامه* *námah*, pronounced *náma*, 'a letter.'

When *ی* *yá-i sákin*, 'a consonant ye,' (*y*) followed by the vowel sound *زیر* *zer*, is uttered with that vowel sound like *ee* in *see*, it is called *یای معروف* *yá-i ma'-rúf*; as *ی* *ye* in *زندگی* *zindagí*, 'life.' When under such circumstances it is sounded like *a* in *take*, it is termed *یای مجهول* *yá-i majhúl*, as *ے* *ye* in *لڑکے* *lar'ke*, 'boys.' We have no *یای مجهول* *yá-i majhúl* in Arabic and Persian.

The *ی* *ye* (*y*) with its preceding vowel sound is in Roman characters represented by *i'* and *e* according as it appertains to one or the other of the foregoing instances. It should also be noted that *yá-i ma'-rúf* in Hindustání characters is represented thus (ی), while *yá-i majhu'l* thus (ے). This is the practice with modern authors.

The Persians and Arabs never pronounce any word with the sounds of *واو مجهول* *wáwi majhu'l* and *یای مجهول* *yá-i majhu'l*. The people of India however, have observed this utterance in some Persian words. Thus the Persians would say *او* *u'*, 'he,' and *یکی* *yaki'*, 'one,'

while the Indians would pronounce *o* and *yake*. Again in some words the Persians would drop the *ي* *ye* (*i*) in pronunciation, while the Indians would retain it. Thus the Persians would say *رأى*, *rā*, 'opinion,' the Indians *rāi*.

Certain Arabic words originally ending in *consonant alif* are written with *ي* *ye* having an *alif* over it. This *alif* in Arabic is called *الف مقصوره* *alifi makṣūra*,* as in *موسى* *Mu'sā*, 'Moses,' *عيسى* *'I'sā*, 'Jesus' &c. But in Persian *الف متحرک* *alifi mutaharrik*, 'a vowel *alif*' or an *alif* followed by a vowel sound, and written thus (ا), is termed *الف مقصوره* *alifi makṣūra*, as *اگر* *agar*, 'if.'

The consonant letters ا *alif* (*a*), ی *ye* (*y*), and و *wāo* (*w*) prolong the preceding vowel sounds *زبر* *zabar*, *زیر* *zer*, and *پیش* *pesh*, respectively. Thus م *mīm* (*m*) followed by the vowel sound *zabar* is pronounced like *ma* in *woman*, but when *الف ساکن* *alifi sākin*, 'a consonant *alif*' is placed after it, it becomes *mā*, (*a* in this case being like *a* in *war*) ; ب *be* (*b*) succeeded by *زیر* *zer* is sounded like *bi* in *bit*, but when a consonant *ي* *ye* (*y*) is affixed to it, it is uttered like *bea* in *beat* ; پ *pe* (*p*) followed by *پیش* *pesh* is sounded like *pu* in *pull*, but when a consonant و *wāo* (*w*) is added to it, it is pronounced like *poo* in *pool*.

In Arabic there are two ways of writing the letter *te* (*t*) i. e. *ت*, *ط*. In that language the latter comes at

* This *alif* in Roman characters is represented by *a* with a dot under it (*a*).

the end of many words in the feminine gender, the former at every other situation of a word, and also at the close of such words as do not admit the latter. In Persian and Hindustání the latter is replaced by the former or by *he* (*h*). Thus the word *daulat*, 'wealth,' is written thus (دولة) in Arabic, and thus (دولت or دولت) in Persian and Hindustání. The word in the last form is pronounced *daula*; while the same in the first two forms is uttered *daulat*. The Arabic words زكاة *zakát*, 'the 40th part of net income given in charity according to the rules laid down in the *Kurán*,' and صلاة *salát*, 'prayer,' are also in Persian and Hindustání written with *é*. The و *wáo* (*w*) in the singular of these examples is sounded like *alif* (*a*), which is sometimes also placed over it. ملوات *Salawát* (also pronounced *salwát* by the Persians) the plural of صلاة *salát* is written with ت

Some words ending in *alif* (*a*), or و *wáo* (*u*), are differently spelt and pronounced, viz. they may or may not add a ی *yá-i sákin*, 'consonant ye' (*y*), which letter in such cases is called یای زاید *yá-i záyid*, or redundant *ye*, i. e. *ye* (*y* pronounced *i*), giving no additional meaning to the original word; thus we can say خدا *Khudá*, or خدای *Khudái*, 'God,' پا *pá* or پای *pái*, 'foot,' ر *ru'* or روی *rúi*, 'face,' مو *mu'* or موی *mu'i*, 'hairs'

The final *he* (*h*), in many words may or may not be changed into *alif* (*a*). Thus the word *maza*,

'pleasure,' 'taste,' is written either مزه or مزه—Custom alone decides to what words this rule is applicable.

Some words are written with ب *be* (*b*) or with پ *pe* (*p*), while others with پ *pe* (*p*) or ف *fe* (*f*); as بادشاه *bádsháh* or پادشاه *pádsadh*, 'a king,' پارسى *Pársí* or فارسى *Fársí*, 'Persian,' پیل *píl* or فیل *fí'l*, 'elephant,' &c.

نون ساکن *Nu'ni sákin*, 'a consonant *nún*,'—'*nún* not followed by a vowel sound'—(*n*), preceding a باى متحرك *bá-i mutaharrik*, 'vowel *be*'—*be* succeeded by a vowel sound—is pronounced as ميم ساکن *mí'mi sákin*, 'consonant' *mí'm* (*m*); as انبيا *anbiyá*, pronounced *ambiyá*, 'prophets,' انبوه *anboh*, pronounced *amboh*, 'multitude,' انبار *anbár*, pronounced *ambár*, 'stock' &c.

A consonant نون غنة *nu'n* (*n*) is termed *nu'ni ghunna* when its sound is confined to the nose, just like *n* in the French word *ton*. It generally follows the consonant letters ا *alif* (*a*), و *wáo* (*u'*), and ي *ye* (*i'*); as كهان *kahán*, 'where,' يون *yaun*, 'thus,' واهين *wahín*, 'there.' Sometimes it follows other letters also; as جنگ *jang*, 'war,' هسنه *hañsná*, 'to laugh,' where it is after چ *jím* (*j*) and ه *he* (*h*). In Roman characters this nasal نون *nu'n* is represented by *n* with a dot over it, as has been done in the preceding examples. There are many Persian words of which the نون *nu'n* (*n*) is distinctly pronounced by the Persians and indistinctly or with a nasal sound by the Indians. Thus the word خان 'a title,' is pronounced *khán* by the Persians and *khán* by the Indians.

The *alif* (a) of the syllable *al* coming between two Arabic words is never sounded, while its *lām* (l) is sometimes pronounced and sometimes not.—This *lām* (l), when it precedes the words beginning with any of the fourteen letters *te* (t), *ṣe* (ṣ), *dāl* (d), *ẓāl* (ẓ), *re* (r), *ze* (z), *śín* (ś), *shín* (sh), *ṣād* (ṣ), *ẓād* (ẓ), *toe* (t), *zoe* (z), *lām* (l), and *nu'n* (n), is mute, and instead of it the first letter of the word following it, is doubled in pronunciation; as *ملك الشعرا* *malikushshu'arā*, 'the prince of poets,' from *ملك* *malik*, 'prince' + *al* + *شعرا* *shu'arā*, 'poets' &c. This rule is also applicable when the *alif* (a) of the syllable *al* is not between two words but only commences a word, but then in such cases the *alif* (a) being the initial letter is also sounded; as *الناس* *annās*, 'the people.'

This doubling as stated in the preceding paragraph does not occur, and the *lām* (l) is sounded before words commencing with any letter except those just mentioned; as *بالفعل* *bilfi'l*, 'at present,' from *ba*, *al*, and *فعل* *fi'l* &c. The final consonant letter of the word preceding the syllable *al* assumes different vowel sounds after it according to custom, as is evident from the above examples, in this and the above paragraphs.

The conjunction *wa*, 'and', is uttered as *ساكن* *sākin*, a consonant letter taken in pronunciation along with the preceding vowel sound which is always *پیش* *pesh*

both in prose and verse ; as شب و روز *shaboroz*, 'day and night.' Under such circumstances the final consonant letter of the word preceding و *wáo* becomes a vowel letter, and assumes the vowel sound پیش *pesh* after it ; also the letter *wáo* (*w*) with its preceding vowel sound becomes *o* in Roman characters. All these are evident from the above example *shaboroz* which was originally *shab + wa + roz*.—ارشاد *Irshád*, however, makes it *wa* in the following verse:—

اسوقت توقع نہیں مادر و پدر سے

Is waqt tawakku 'nahi' in mádar wa pidar se.

'Now-a-days we have no expectation from our father and mother'

وزن WAZN, 'FORM'

Two or more words are said to be of the same وزن *wazn*—'form'—when the same vowel sounds (i. e. زیر *zabar*, زیر *zer*, and پیش *pesh*) and the vowel and consonant letters in each are similarly arranged, viz. arranged in such an order that the first, or the second, or the third &c. letter in each is a consonant or a vowel letter with the same vowel sound after it ; thus the words تدبیر *tadbí'r*, 'plan;' تقریر *takrí'r*, 'speech;' and تحریر *tahrí'r*, 'writing,' are of the same form, because each word has five letters, of which the first letter in each has the vowel sound زیر *zabar* after it, the third character in each has the vowel sound زیر *zer* after it, and the remaining letters in each are ساکن *sákins*, consonant letters,—letters not followed by a vowel sound.

The above are the instances of وزن صرفي *wazni ṣarfi'* or Etymological forms, so called by way of distinction from وزن عروضي *wazni 'uru'zi'* or Prosodical forms of words which differ from the former in one point only, i. e. the vowel sounds in each word of the latter form are not the same; thus the words كریم *Karímā*, 'O Lord!' بلایا *bulāyā*, 'called,' and کھلایا *khilāyā*, 'fed,' are instances of وزن عروضي *wazni 'uru'zi'*, since each has five letters, of which the first, the second, and the fourth, in each are vowel letters, and the rest consonants, but the vowel sounds in each are not the same; the first letter of each has زبر *zabar*, زیر *zer*, and پیش *pesh* respectively, the second letter of each has زیر *zer*, زبر *zabar*, and again زبر *zabar* respectively, and the fourth letter of each has a common vowel sound زبر *zabar*.

وزن عروضي *Wazni Uru'zi'*, 'prosodical form' is applied in scanning verses.

In Arabic وزن صرفي *wazni ṣarfi'*, 'Etymological form,' is used in distinguishing the parts of speech, and in tracing the origin of words,

There are in Arabic certain Etymological forms, having the letters ف *fe (f)*, ع *'ain (')*, and ل *lām (l)*, with others. The roots of the words of these forms can be found by taking out such letters from them as correspond in successive order in which they are placed with the three said letters of the forms. Thus the word حاکم *hākīm*, 'a governor,' is of the form فاعل *fā'il*. Now ف *fe (f)*, ع *'ain (')*, and ل *lām (l)*, are the first, the

third, and the fourth letters respectively of the form فاعل *fā'il*; hence the letters ح *he* (*h*), ك *kāf* (*k*), and م *mā'm* (*m*), being the first, the third, and the fourth letters of the word حاكم *hākim*, correspond with the three said letters ف *fe* (*f*), ع *'ain* (*'*), and ل *lām* (*l*) of the form فاعل *fā'il*, and so form the word حكم *hukm*, 'an order,' which is the origin of حاكم *hākim*. Similarly the word مقتول *maqtu'l*, 'slaughtered,' being of the form مفعول *maf'u'l*, is derived from قتل *katl*, 'to slaughter'.

MEANINGS OF CERTAIN LETTERS.

Certain letters are placed at the beginning, middle, or end of a word, to assign certain meanings to it, or to give no meaning at all. They are named according to the sense they convey.

The following are generally found in Hindustání.

THE DIFFERENT MEANINGS OF

الف *ALIF* (*A*).

1. الف رابطہ *Alif rābiṭa*, 'an *alif* (*a*) signifying continuity &c.' This *alif* is placed between two words provided the two words be the same; as سراسر *sarásar*, 'from one end to the other,' 'entirely; گوناگون *gu'nāgu'n*, 'various,' from گون *gu'n*, 'colour.'

2. الف عطف *Alif 'atf*, 'an *alif* (*a*) signifying and; as شب و روز *shabā roz*, 'night and day,' from شب *shab*, 'night' and روز *roz*, 'day.'

3. الف ندا *Alif nidā*, 'an *alif* (*a*) denoting exclamation; as ساقیا *sākiyā*, 'O cupbearer!' from ساقی *sāki*, 'a cupbearer.'

4. الف مدصوت *Alif maddi şaut*, 'an *alif* (*a*) inserted to lengthen the sound ; as دريغا *dareghā*, 'Alas,' from دريغ *daregh*.

5. الف فاعليت *Alif fā'iliyat*, 'an *alif* (*a*) denoting agency,' as دانا *dānā*, 'a knowing man,' from دان *dān*, 'know thou.'

6. الف زاید *Alif zāyid* or الف وصل *Alif wasl*, 'an *alif* (*a*) that gives no additional meaning to the original word to which it is added, and may be rejected without affecting the sense, as اسکندر *Iskandar* or سکندر *Sikandar*, 'Alexander.' In instances like these either word may be adopted with equal propriety.

It should here be observed, that, when an original word has more than two letters, the vowel sound uttered after its first letter is dropped, and assigned to this *alif* on its introduction, as has already been exemplified, but when the original word has only two letters, the vowel sound uttered after its first letter is retained, while this additional *alif* assumes the uniform vowel sound زبر *zabar* after it ; as ابر *abar* for the original word بر *bar*, 'on,' اے *abe*, for the original word ے *be*, 'withont.'

THE DIFFERENT MEANINGS OF ب *BE* (*B*)

1. باى قسميه *Bā-i kasmīya* or ب (*b*) denoting an oath ; as بخدا *ba Khudā*, 'by God,' from خدا *Khndā*, 'God.'

2. باى ظرفيت *Bā-i zarfiyat* or ب (*b*), denoting position, as بخانه *bakhānā*, 'in the house.'

جاتا هون هراک کام کو میں خانہ بخانہ

کوئی مجھ کو نہ پوچھ کہ یہاں ہی کون فلانہ

Jātā huñ har ik kām ku main khāna bā khāna,

Ku-i mujh ku na pu'chhe ki yi hai kaun falāna.

Irshād.

'I go for all business from one house to another,

No body inquires who I am.'

3. باي زاید *Bā-i zāyid*, or *be (b)*, that does not extend the sense of the original word to which it is prefixed; as *بجز bajuz*, which means the same as *جز juz*, 'besides.' These two words as well as others of this class may be interchanged.

MEANINGS OF ك *KA'F (K)*.

1. كاف علت *Kāfi'illat (k)* denoting cause, being equivalent to the conjunction *for*. Thus میر حسن *Mi'r Hasan*.

کہا بی بیو کل کہونگی میں حال

کہ اب راہ کی ماندگی ہی کمال

Kahā bi'biyo kal kahūngi' min hāl,

Ki ab rāh ki' mándigi' hai kamāl,

'She said, ladies! to-morrow I will tell you my history, for now by travel I am awfully tired.

2. كاف بیانہ *kāfi bayāniya*, a *kāf (k)* coming between two expressions to illustrate the preceding passage by the succeeding one, as, کہ یہاں سے پوچھنے لگی *ta'ajjub se pu'chhne lagi' ki yih bāt sach hai*, 'wonderfully she asked is it true?'

MEANINGS AND ALTERATIONS OF

ي YE (Y).

يَی nisbat, a ye (y) that denotes relationship and is equivalent to the English expression 'appertaining to;' as ایرانی *Irānī*, 'Persian,' literally pertaining to Irān or Persia. The final | alif (a), or ي ye (i'), or * he (h) of the original word is changed into , wáo (w) preceded by the vowel sound زبر *zabar* (a) and followed by the vowel sound زیر *zer* (i) before assuming the addition of ي ye (i'); as مرتضوي *Murtazawī*, 'of Murtazá' from مرتضي *Murtazá*, 'a title of علي 'Ali', the son-in-law 'of Muhammad,' دهلوي *Dihlāwī*, 'of Delhi,' from دهلي *Dihlī*, 'a city of India,' انبالوي *Am-bálāwī*, 'a resident of Ambála, from انباله *Ambála*.'

Observation—The final | alif (a) and * he (h), instead of being changed into , wáo (w), are sometimes dropped; as بخاري *Bukhārī*, 'of Bokhárá,' from بخارا *Bukhára*, 'a town of Tartary,' بنگالي *Bangālī*, 'of Bengal,' from بنگاله *Bangála*, 'Bengal,' and sometimes turned into گ *Ga'f* (G hard); as خانگي *kha'ngī*, 'household,' from خانه *kha'na*, 'house.' Sometimes the third letter of the original word if it be ي ye (i'), is dropped as well as the final * he (h), in assuming ي ye (i') at the end of the word; as مدني *Madanī*, 'of Medina,' from مدینه *Madína*, 'a city of Arabia.' Some words add ان alif (a) and nu'n (n), before this augmentation; as حقاني *Hakka'nī*, 'of God,' from حق *Hakk*, 'God,' باني

Rabba'ní, 'of the Lord,' from رب *Rabb*, 'the Lord.' In many words the final *alif* (a) and *he* (h) add a *hamza* followed by the vowel sound زیر *zer* (i), before assuming this addition of ي *ye* (i). In such cases the final *he* (h) is also dropped. Thus طلائی *tildayí*, 'golden,' from طلا *tildá*, 'gold,' نقرئی *nukrayí*, 'silvery,' from نقره *nukrah*, 'silver.'

There are certain Arabic words in which by custom the *alif* is dropped in writing though not in pronunciation. This *alif* is sometimes placed over the letter next to that uttered after it in pronouncing such words; as الله *Alláh*, 'God,' رحمن *Rahmán*, 'the Merciful.'

Some words are variously pronounced, such as زبان *zabán* or زبان *zuba'n*, 'tongue,' سخن *sukhun*, سخن *sakhun*, or سخن *sukhan*, 'word,' لیلی *Laili* or Lailá 'name of the mistress of مجنون *Majnún*,' آتش *A'tish*, or آتش *A'tash*, 'fire.'

The following quotations from the لیلی *Lailá* *Majnún* of نواب مرزا محمد تقی خان *Nawáb Mirzá Muhammad Takí Khán*, poetically styled هوس *Harwas*, also confirm this variable pronunciation.—

یعنی کہ قلق نصیب لیلی
 تھی جسکو نہ اک زمان تسلی
Ya'ní ki kalak naṣībí Lailí
Thí jisku na ik zamán tasallí

'That is to say affliction is in the lot of Lailí, who had no comfort even for a moment.'

پوچھا جو سبب تو روئے بولا
ناشاد گئی جہاں سے لیلٰی

Púchha' ju sabab tu roki bola'.

Násha'd gayi' jahán si Lailá,

'Being asked of the reason, he said with tears,

Lailá miserably departed from the world.'

Some words are variously spelt ; thus مصرع *miṣra'h* or مصرع *miṣra,* 'a single line in poetry.'

The word (دریغ) is articulated *duregh* according to some lexicographers and *diregh* according to others. It is erroneously pronounced *daregh* by the people, and hence the error is included in the list of غلط‌العام *ghalaṭul-'ám*, 'errors of the people.' In similar or other instances of *ghalaṭul-'ám* we are obliged to differ from lexicographers, and follow the custom. Hence it is that the words (قد, در, and تمیز) are respectively uttered *kadd durr* and *tamyíz* &c by the Arabs, while the Persians and the Indians pronounce them *kad*, 'stature,' *dur*, 'pearl,' *tamíz*, 'distinction.' Sometimes they retain their Arabic pronunciation in our modern authors. Thus ظفر *Zafar* and آتش *A'tish*:—

ترے اندام (درے و قد و زلف و خط سے ہی خجلت

سمن کو (ارغوان کو سر کو سنبل کو ریحان کو

Tire anda'm rūyo kaddo zulfo khat. si hai khajlat.

Saman ko arghawa'n ko sarw ko sumbul ku raiha'n ko,

'Thy body, face, stature, locks, and beard, have
ashamed jasmine, the flower arghawán, cypress, hyacinth, and the fragrant flower raihán.'

تمییز کیجئے جو سفید و سیاہ کی
 ظلمت جو زلفیں ہوں تو رہ زخسار سے نور ہوں
Tamyíz kījīye ju sufedo siyáh kí.

Zulmat ju zulfīn hoī tu wuh rukhsārī nūr hoī.

'If you want to distinguish the white from the black,
 Look at the locks and the cheeks. The former is likened
 to darkness, the latter to light.'

Some Arabic. words add a *ی* *ye* (i) or *و* *wāo* (u)
 in pronunciation, as *مفعول بہ* *maf'ūl bihi*, 'locative case,'
ظلہ *ẓilluhu* 'his shadow.'

The Persian word *مہمان* *mihmán*, 'a guest,' is very
 current, but *میہمان* *mīhmán* is also used; thus in the *فسانہ*
مہمان سرا مسافرخانی *Fasāna-i 'Ajāyib* we have
مہمان سرا میہمان سرا تعمیر ہوئے *mihmānsarā musāfir-khāne t'ami'r hu-e*, 'houses
 for the reception of guests and travellers were built.'
 Again in the *دیوان ہزبر* *Diwāni Hizabr* we find,

شب معراج کی شہرت نہ کیونکر ہو دو عالم میں
 حبیب خاص کی گھر میں خدا کے میہمانی ہی
Shabe mī'rāj kí shuhrat na kyonkar ho du 'ālam men.
Habīb-e khās kí ghar men Khudā ke mihmānī hai.

'How can that night in which Muhammad ascended
 the Heaven be not renowned in both the worlds, when
 in the house of God the special friend (of the Lord)
 is a guest.

NUMERICAL VALUE OF LETTERS.

As in English the letters I, V, X &c represent the
 numbers one, five, ten &c, so in Arabic, Persian, and

Hindustání the letters | *alif* (*a*), ب *be* (*b*), ج *jím* (*j*), &c represent the numbers one, two, three, &c. The following eight words must be committed to memory in order to ascertain the value of letters:—

ا ب ج د *Abjad*, ه و ز *hawwaz*, ح ط ي *hut.ti'*, ك ل م ن *kaliman*, س ع ف ص *sa'fas*, ق ر ش ت *karshat*, ظ غ خ *sakhkhaṣ*, ض *ṣaṣṣaḡh*.

The numerical value of the letters of the said words are stated thus:

| *alif* (*a*)=1 ; ب *be* (*b*)=2 ; ج *jím* (*j*)=3 ; د *dāl* (*d*)=4 ; ه *he* (*h*)=5 ; و *wāo* (*w*)=6 ; ز *ze* (*z*)=7 ; ح *he* (*h*)=8 ; ط *toe* (*t*)=9 ; ي *ye* (*y*)=10 ; ك *kāf* (*k*)=20 ; ل *lām* (*l*)=30 ; م *mī'm* (*m*)=40 ; ن *nūn* (*n*)=50 ; س *si'n* (*s*)=60 ; ع *'ain* (*'*)=70 ; ف *fe* (*f*)=80 ; ص *ṣād* (*ṣ*)=90 ; ق *kāf* (*k*)=100 ; ر *re* (*r*)=200 ; ش *shī'n* (*sh*)=300 ; ت *te* (*t*)=400 ; ث *ṭe* (*ṭ*)=500 ; خ *khe* (*kh*)=600 ; ذ *ḡāl* (*ḡ*)=700 ; ض *ṣād* (*ṣ*)=800, ظ *ṣoe* (*ṣ*)=900 ; غ *ghain* (*gh*)=1,000

Observation—The numerical value of پ *pe* (*p*) is the same as of ب *be* (*b*) ; of چ *che* (*ch*) the same as of ج *jím* (*j*) ; of ژ *zhe* (*zh*) the same as of ز *ze* (*z*) ; of گ *gāf* (*g hard*) the same as of ك *kāf* (*k*) ; of ث *ṭe* (*t*) the same as of ت *te* (*t*) ; of ذ *dāl* (*d*), the same as of د *dāl* (*d*) ; of ر *re* (*r*), the same as of ر *re* (*r*). In a compound letter the value of each of the letters composing it is taken into account. Thus the value of كه *khe* (*kh*) is equal to the sum of the value of ك *kāf* (*k*), and ه *he* (*h*). In the words عيسى *'Isā*, 'Christ,' موسي *Mūsā*, 'Moses,' the value of the final letter ي *ye* (*y*), being taken into account, is ten, and the | *alif* standing

over it is not counted. It must be borne in mind that the letters written but not pronounced are calculated, while those pronounced but not written are not estimated. Hence a **حرف مشدد** *ḥarfi mushaddad* (a letter pronounced as a double one), is considered as single, because it is written once only.—Similarly the letter *ʾ hamza* is sometimes not calculated, because it comes over the head of a letter where its omission would not affect the reading. But generally its value is the same as of **الف** *alif*.

The Poets introduce in their poems certain words the sum of the numerical value of the letters of which gives dates to commemorate certain events. The following verse of **رشک** *Rashk* gives the date of the death of the great poet **ناسخ** *Nāsikh*, which happened in the Hijra year 1254:—(AD 1838)

دلا شعر گویی اردھی لکھنؤ سے

Dilā shi'r goyī uṭhī' Lakhna-u' se

'O heart! poesy is no more in Lucknow.'

Here the value of the letter *ʾ hamza* in the word **لکھنؤ** *Lakhna-u'* is not taken into account; for the word can be read if it be dispensed with. There are two *ye's* in the word **گویی** *goyī*, and hence both are taken into account.

Sometimes the titles of books indicate the dates on which they were written. The well known prose work in Hindustānī by Mīr Aman of Delhi is entitled the **باغ و بہار** *Bāgh o Baha'r*, merely because the letters of

the said name give the Hijra year in which it was completed in the following way:—

ب *be* (*b*)=2, ا *alif* (*a*)=1, غ *ghain* (*gh*)=1000, و *wa'o* (*o*)=6, ب *be* (*b*)=2, ه *he* (*h*)=5, ا *alif* (*a*)=1, ر *re* (*r*)=200. Hence $2 + 1 + 1000 + 6 + 2 + 5 + 1 + 200 = 1217$. Similarly the well known Persian work *مکاتبات علامی* *Muka'taba'ti 'Alla'mi'* gives by its very name the Hijra year 1015, the date on which it was finished.

The era most common among the Mahomedans is called *هجری* *Hijri'* (from *هجر* *hijr*, 'separation'), so named because it commences from the year in which the prophet Mahomed departed from Mecca for Medina. Any Hijra year may be turned into the approximate Christian year by adding 583 to it. Thus the Hijra year 1299 = A. D. 1299 + 583 or 1882. We say approximate because there is a difference between Mahomedan and Christian calculation. A year contains 356 days according to the former and 365 according to the latter.

In calculating dates by the numerical value of words, the Hijra year is always to be taken unless a suggestion is made for their being taken in the Christian or any other era. Thus in the following verses *Rashk* mentions the date of the death of *ناسخ* *Násikh* by the Christian era :—

سال وفات جستم تاریخ شد مسیحی
مد حیف های ناسخ مد حیف های ناسخ
Sále wafát justam tári'kh shud Masihi'.
Ṣad ḥaif hái Násikh ṣad ḥaif hái Násikh.

'I traced the year of his death (which by the Christian era becomes 1838 by calculating the value of the following verse),

Ṣad ḥaif ḥāi Nāsikh ṣad ḥaif ḥāi Nāsikh,

'A thousand woes for (the death of) *Nāsikh*, a thousand woes for (the death of) *Nāsikh*.'

Now let us investigate the origin of the words *ابجد* *abjad*, *هوز* *hawwaz* &c.—At first Adam uttered the alphabet thus—

ابتث جحخد *abtaṣ jahkhad*, or *alif, be, te*, and so on. This alphabet is called *ابجد آدم* *Abjadi A'dam*, or Adam's Alphabet. But as this arrangement of letters had no meaning, *ادريس* *Idri's*,—the prophet Enoch—, divided the alphabet into eight significant words, and named it *ابجد ادريس* *Abjadi Idri's*,—Enoch's Alphabet. Let us now turn to the meaning of these words:—

ابجد *Abjad*, 'commenced'; *هوز* *hawwaz*, 'joined together'; *حطي* *ḥutti*, 'came to know'; *كلمن* *kaliman*, 'became speechifier'; *سغنص* *sa'faṣ*, 'soon learned'; *قرشت* *qarshat*, 'arranged'; *نخذ* *ṣakhkhaz*, 'impressed in the mind'; *مظغ* *zazṣagh*, 'finished.'

When the alphabet is composed of significant words there is scarcely a meaningless word to be found in our language.

CHAPTER II.

ETYMOLOGY.

صرف *Sarf*, 'Etymology,' treats of the derivation, inflection, and declension of words.

Whatever is uttered by a person is termed a لفظ *Lafz*, 'Word.'

According to this definition a word may or may not have any meaning.

A word is said to be مفرد *mufrad*, 'Simple,' or مركب *murakkab*, 'Compound,' according as a portion of it does not or does bear part of the idea comprehended by the whole. Thus كتاب *kitáb*, 'a book,' ظالم *zálim*, 'a tyrant,' are both simple words. In the latter the syllables ظ *zá* and لم *lim* have no meaning, in the former the syllables ك *ki* and تاب *táb* have meanings (i. e. ك *ki*=that, and تاب *táb*=light); but then they do not make up the sense of the whole word. Hence these meanings must be left out of consideration, and these portions of the word must be accounted as meaningless. The word گلدسته *guldasta*, 'a nosegay,' is a compound word, for the two portions of which it is composed have such meanings as make up the sense

of the whole word, (i. e. گل *gul* = flower and دسته *dasta* = bunch). There are certain letters and syllables, prefixed or affixed to a word to assign some meaning to it. The word on such an assumption becomes a compound one, because it is compound in sense, as تاجور *tájwar* (i. e. holder of the crown) 'a sovereign.' Here the syllable و *war* affixed to the word تاج *táj*, 'a crown,' denotes agency. Similarly نذر *niḍar*, 'fearless,' from نه *na*, 'not,' and در *dar*, 'fear,' and بیہوش *behosh*, 'senseless,' from بے *be* 'without' and ہوش *hosh* 'sense.' Such letters and syllables are what we call affixes and prefixes in English grammar. They are apart from the word to which they are added though they mean nothing when they stand alone, but when they do not give any meaning to the word with which they are connected, or when they are merely a modified form of such a word, they do not make it a compound one. Thus رے *ru-i*, 'face,' is a simple word; because the letter ی *ye* (*e*), is redundant, having no meaning at all, and it may be dispensed with without affecting the sense. Again the word نویسندہ *nawisinda*, 'a writer,' is also a simple word, because it is a modified form of the word نوشتن *nawishtan*, 'to write.'

Observation—From the very definition of مرکب *murakkab* it appears that it is a general term for compound words, phrases, and sentences. It is subdivided into مرکب مفید *murakkabi mufi'd* and مرکب غیر مفید *murakkabi ghair mufi'd*; the former being applied to

sentences, the latter to compound words and phrases.

If a word is simple and has any meaning, it is called *kalima*; as, *قلم kalam*, 'a pen:' if it has no meaning, it is termed *muhmal*; as, *نان nan*. *كلمة مركب Kalma-i murakkab* is a compound word formed of two or more such words as are significant when each of them stands alone as well as when they all being together make up a whole word; as, *گلچین gulchín*, 'a gardener,' (literally one who gathers flowers), from *گل gul*, 'flower' and *چین chín*, 'gather.'

In Persian and Hindustání there must be at least two letters in a word; as *در dar*, 'door'; *جو jo*, 'who.' In Arabic we have words even of a single letter; as, *و wa*, 'and.'

In Persian every word begins with a *متحرک muta-harrik*, 'a vowel letter,' (i. e. a letter followed by a vowel sound), and ends in a *ساكن sákin*, consonant letter (i. e. a letter not followed by a vowel sound). This practice is also prevalent in Hindustání. Our Hindustání authors adhere to this rule after the fashion of the Persians. Hence it is that the final sound (if it is a vowel sound) of Sanskrit and Arabic words is dropped when introduced into Hindustání to make the last letter a consonant one. Thus the Sanskrit word **राम** *Ráma*, 'the seventh incarnation of the Deity,' in Hindustání becomes *رام Rám*. Similarly the Arabic word *عليه 'alaihi*, 'on him,' in Hindustání and Persian

becomes 'alaih. In Arabic there are many words ending in a vowel letter such as لَ lahu, 'for him,' اِلَيْهِ ilaihi, 'towards him.'

مشتق *Mushtak*, 'Derivative,' is a word derived from another word in the language; as, عالم 'álim, 'a learned man,' from علم 'ilm, 'to know.'

مشتق منه *Mushtak minhu*, 'a primitive word,' is a word from which other words are derived; as the word علم 'ilm in the above example.

Words having the same meaning are termed مرادف *murádif*, 'Synonyms.'

THE PARTS OF SPEECH.

In Hindustání words are classified under three heads;—اسم *Ism*, 'Noun,' فعل *Fi'l*, 'Verb,' and حرف *Harf*, 'Particle.' Substantives, adjectives, personal and adjective pronouns, infinitives, and adverbs of manner and number, (such as *forcibly*, *once*, *twice* &c), are included under the first head, while all other adverbs, relative and interrogative pronouns, prepositions, conjunctions, and interjections under the last.

Observation—From this it is evident that there is no article in Hindustání. It is generally replaced by the indefinite pronoun كَوْنِي *ko-i*, 'any,' the numeral اِك *ek*, 'one,' and the demonstrative pronoun هُ *wuh*, 'that.'

اسم *Ism*, 'noun,' is a word which expresses its meaning by itself without conveying the idea of time

except when it is itself the name of a certain period; as, آدمي *ádmí*, 'a man,' كتاب *kitáb*, 'a book'; آج *áj*, 'to-day,'

فعل *Fi'l*, 'a Verb,' is a word which expresses its meaning by itself and at the same time conveys the idea of time; as, آیا *áyá*, 'came'; گیا *gayá*, 'went.'

حرف *Harf*, 'a Particle,' is a word which does not express its meaning by itself. Its meaning is not understood unless it is joined to another word; as, سے *se*, 'from,' in the phrase گھر سے *ghar se*, 'from the house.' It rather makes the words indefinite in sense. Thus when we say آدمي *ádmí*, we mean 'man'; but when we say جو آدمي *jo ádmí*, we mean 'whoever.' In the former instance the meaning of the word آدمي *ádmí* is definite to a certain extent, meaning, 'mankind.' In the latter instance the word جو *jo*, 'who,' makes the word آدمي *ádmí*, 'a man,' more indefinite, meaning 'any man.'

There are three kinds of substantives: جامد *Jámid*, 'the Primitive,' مصدر *Maṣdar*, 'the Infinitive,' and مشتق *Mushtak*, 'the Derivative.'

جامد *Jámid* is a word denoting the name of a person, animal, place, or thing, material or immaterial, that exists or may be supposed to exist. It is neither derived from another word, nor is any word derived from it in the language; as, رام *Rám* 'a person's name,' گھوڑا *ghoṛá*, 'a horse,' کلکتہ *Kalkatta*, 'Calcutta,' پتھر *patthar*, 'a stone,' امید *ummed*, 'hope.'

اسمِ حامد *Ismijámid* is divided into two heads, نکرہ

Nakira, 'Common Nouns,' and معرفة *ma'rifa*, 'Proper Nouns.'

نكرة *Nakira* or اسم جنس *Ismi jins* denotes a name applicable to any individual of a class, as لڑکا *luṛkā*, 'a boy.'

معرفة *Ma'rifa* is a name representing a particular object; as گنگا *Gaṅgā*, 'the name of a river.' It is divided into four heads—علم *'Alam*, 'the proper name of an individual,' ضمیر *ẓamír*, 'Personal Pronoun,' اسم اشاره *Ismi Ishāra*, 'Demonstrative Pronoun,' اسم موصول *Ismi Mauṣūl*, 'a word, phrase or a sentence forming a relative and its antecedent.'—It must be borne in mind, that in Hindustání, a Common Noun becomes Proper by introducing certain words particularizing the common name, such as, pronouns, interjections, &c. Thus لڑکا *laṛkā*, 'a boy,' is a common substantive, but when we say وہ لڑکا *wuh laṛkā*, 'that boy,' اے لڑکے *ai laṛke*, 'O boy,' the common noun لڑکا *laṛkā*, 'boy' becomes proper, for in such cases particular persons are meant.

علم *'Alam* is the name denoting a particular object; as, نام *Rám*, 'name of a person,' کلکتہ *Kalkatta*, 'Calcutta.' This is what the English grammarians call a proper noun. Any word used as a substitute for the particular name of a person or thing is also included under this head. Thus we have the علم *'Alam* subdivided into,

1. کنیت *Kunyat*, a term of relationship whether implied or not, as, زید کا باپ *Zaid kā báp*, 'Zaid's father,' ابو ظفر *Abuẓafar* (father of victory) 'name of a person.'

2. خطاب *Khitaḥ*, a title assigned to an individual by some great personage; as, شجاع الدوله *Shujā'uddaula*, 'the Hero of State.'

3. عرف 'Urf, a name by which a person is known, differing from his proper name; thus a man named هري چرن *Hari Charan* is known to the people as گوبند *Gobind*.

4. القاب *Alkab*, a title of address; as, خانصاحب *Khānṣāhib*, 'one belonging to the house of *Khān*.'

5. تخلص *Takhalluṣ*, a name by which poets represent themselves in their verses either by contracting their names or by assuming others; as, وزيري *Wazirī*, of نواب وزیرعلی *Nawāb Wazir 'Alī*; ناسخ *Nāsikh*, of شیخ امام بخش *Shaiḥ Imāmbakhsh*; سعدی *Sa'dī* of شیخ مصلح الدین شیرازی *Shaiḥ Maṣlahuddīn Shirāzī*, *Shaiḥ Maṣlahuddīn* of Shirāz.

The difference between علم 'Alam and معرفه *Ma'rifa* is, that the former does not include the pronouns, while the latter does.

GENDER.

In Hindustānī there are two Genders; مذکر *Muzakkar*, the Masculine and مؤنث *Muannaṣ*, the Feminine.

Whatever object whether animate or inanimate is represented as a male is called مذکر *Muzakkar*, the 'Masculine'; as, گھوڑا *ghoṛā*, 'a horse,' کاغذ *kāghaz*, 'paper.'

Whatever object animate or inanimate is represented

as a female, is called مؤنث *muannas*, 'the Feminine'; as, گھری *ghorí*, 'a mare,' کتاب *kitáb*, 'a book.'

The idiom of Hindustaní requires some nouns to be used in the masculine and others in the feminine. There is no special rule to enable a foreigner to distinguish the masculine from the feminine; however, the following are the general rules that will assist the learner to make a distinction between the two genders:—

Rule 1. Living beings are generally classified into genders by their well known sex. Thus گھڑا *ghorá*, 'a horse,' and لڑکا *larḱá*, 'a boy,' are masculines; while گھری *ghorí*, 'a mare,' and لڑکی *larḱí*, 'a girl,' are feminines.

Observation—Among the names of living beings some are always used in one gender only. Thus the word مچھلی *machhlí*, 'a fish,' is invariably used as feminine. The masculine of this word is represented by prefixing نر *nar*, 'male'; as, نر مچھلی *nar machhlí*, 'a male fish.' Similarly words invariably used as masculine are represented as feminine by prefixing مادہ *máda* 'female.'

Rule 2. Hindí words ending in الف *alf* (*á*), are generally masculine; as, کپڑا *kapṛá*, 'cloth.' The words دیا *dayá*, 'favour,' &c, are exceptions to this rule. Of the Persian words ending in *á* some are masculine and some feminine according to the usage. Thus خدا *Khudá*, 'God,' is masculine; ناگوارا *nágawára*, 'disgusting,'

is masculine or feminine according to the gender of the word it refers to. Thus we say *اونکا کہتا ناگوارا ہی* *unkā kahnā nāgawārā hai*, 'his words are disgusting,' *یہ بات ناگوارا ہی* *yih bāt nāgawārā hai*, 'these words are disgusting.' In the former instance the word *nāgawārā* referring to the masculine noun *kahnā*, 'words,' is masculine, in the latter referring to the feminine noun *bāt*, 'words,' it is feminine.

Rule 3. Arabic infinitives and Arabic verbal nouns ending in *الف* *alif* (ā) are feminine; as, *وفا* *wafā*, 'to be sufficient'; *دوا* *dawā*, 'medicine.' The words *تماشا* *tamāshā*, 'show,' 'exhibition,' and *تقاضا* *taqāḍā*, 'demand,' &c, are exceptions to this rule.

Rule 4. Nouns ending in *ہائے مختلف* *hā-i mukh-taḥ-taḥ*, silent *he* (h), are generally masculine; as, *پردہ* *parda*, 'a screen.' The words *گرہ* *girah*, 'knot,' &c, pronounced with *ḥ* (h sounded) are feminine.—The word *قبیلہ* *qabīla* originally means *a family, a tribe*, and is still taken in that sense by the gentry, and included in the list of masculines. It is vulgarly applied to *wife*, and as such, it is still adopted as a masculine. The words *اہل خانہ* *ahlikhāna*, 'lord of the house' and *گھر کے لوگ* *ghar ke log*, 'the people of the house,' are used to represent *wife* as a term of modesty in the feminine singular and masculine plural respectively. Such adjectives as *عمدہ* *'umda*, 'excellent,' &c, are masculine or feminine according to the gender of the substantive they qualify. Thus we say *عمدہ کھانا* *'umda khānā*, 'nice food,' *عمدہ چیز*

'*umda chíz*, 'excellent thing.' In the former the word '*umda* is masculine, in the latter it is feminine.

Rule 5. Words ending in *yá-i ma'rúf* *ياى معروف* (i) are generally feminine; as, *larķí* *لركى*, 'a girl' *پكرى* *pagrî*, 'a turban.' The words *pání* *پانى*, 'water'; *jî* *جى*, 'mind'; *ghî* *گهى*, 'melted butter,' *motî* *موتى*, 'a pearl'; *hâthî* *هاٲهى*, 'an elephant,' &c, are exceptions to this rule.

Rule 6. Arabic words of the form *taf'il* *تفعيل* are feminine; as, *tahrîr* *تحرير*, 'writing,' *takrîr* *تقرير*, 'speech.' The word *ta'wîz* *تعويذ*, 'an amulet,' is an exception to this rule.

Rule 7. Persian verbal nouns ending in *sh* *ش* (*sh*) are feminine; as, *kashish* *كشش*, 'attraction,' from *kashîdan* *كشيدن*, 'to attract.'

Rule 8. Arabic verbal nouns ending in *te* *ت* (*t*), are feminine; as, *rahmat* *رحمت*, 'mercy.' The words *kâmat* *قامت*, 'stature,' &c, are exceptions. The word *Hazrat* *حضرت*, used as a title of respect signifying 'your honour,' 'your Highness,' 'your Majesty,' and so on, is either masculine or feminine according as the person to whom it refers is in the one or in the other gender. Thus when we say *Hazrati 'Îsâ* *حضرت عيسى*, 'His Glory the Lord Jesus Christ,' we use the word in the masculine; but when we say *Hazrati Fâtima* *حضرت فاطمه*, 'Her Glory the great Faṭîma,' (the daughter of Muhammad), we adopt it in the feminine.

Rule 9. The following are the twenty one letters of the alphabet in the feminine gender:—

ب *be* (b), پ *pe* (p), ت *te* (t), ث *te* (t), ث *se* (s), چ *che* (ch), ح *he* (h), خ *khe* (kh), د *dál* (d), ذ *dál* (d), ذ *zál* (z), ر *re* (r), ر *re* (r), ز *ze* (z), ژ *zhe* (zh), ط *toe* (t), ظ *zoe* (z), ف *fe* (f), و *wáo* (w), ه *he* (h), and ي *ye* (y); or in other words all characters spelt with two letters together with د *dál*, ذ *dál*, ذ *zál* and و *wáo* are feminine.

The remaining letters are masculine.

Rule 10. The following are also the feminine terminations:—

- (a) یں *yín*; as, پندتائیں *panditáyín*, 'wife of a pandit.'
- (b) ن *nín* (n); as, دلہن *dulhan*, 'a bride.'
- (c) نی *ní*; as, برہمنی *Brahmaní*, 'a female Brahman.'
- (d) آئی *ānī*; as, کھترانی *Khatránī*, 'a female Khatri.'
- (e) آ *ā*; as, نایک *nayikā*, 'the mistress of a house, particularly (now) of a brothel.'
- (f) ه *he* (h); as, ملکہ *malika*, 'a queen.'

Observation—The rule (f) is applicable to Arabic words only, while the five others preceding it, only to Hindustání words.

Some words such as, مانس *mánus*, 'a human being,' نوکر *naukar* or بندہ *banda*, 'a servant &c,' are applicable to either sex, and are therefore in the masculine or in the feminine according to the context. Thus آپکا نوکر (آپکا نوکر) *ápka naukár Rám Ratan házír thá*, 'your servant, Ram Ratan, was present'; Nabban نوکر آتی تھی *Nabban naukár āti thī*, 'the maid-servant Nabban was coming.' In the former instance the word نوکر *naukar* is masculine, in the latter feminine.

Some feminine nouns are masculine or feminine according as they form part of compound verbs or not. The following are the examples:—

جب اوس زن سے پوچھا حقیقت ہی کیا
یہ کہمبخت نے تب گزارش کیا
Jab us zan si pūchhā hakikat hi kyā.
Yi kambakht ne tab guzārish kiyā.

منشی مولچند *Munshi Mūlchand,*

‘When (they) asked the woman what was the matter, the unfortunate replied.’

Here the feminine noun گزارش *guzārish* is used as masculine, and the word *guzārishkiyā* is taken to be a compound verb. میری گزارش یہ ہی *Meri' guzārish yih hai*, ‘my request is this.’ Here the word گزارش *guzārish* is feminine.

اتنا میں کیا عرض کہ فرمائیے حضرت
آرام سے کتنے کی کوئی طرح بھی یاں ہی
Itnā min kiya' 'arz ki farma'-iyi haẓrat.
A'rām si katne ki ku-i tarḥ bhi yān hai
سودا *Sauda'*

‘I requested him thus, tell me Sir!’

Is there any way of passing our days here peaceably?

عرض ہی صاحب ولایت سے ظفر اتنی کہ ہم
ملتجی یا مرتضی تم سے نہوں تو کس سے ہوں
'*Arz hai sḥib wilāyat se Z̄afar itnī ki ham,*
Mūltajī yā Murtaẓī tum se na hoñ tau kis si hoñ.

‘O Z̄afar say, this is the request to thee O pious—

'O 'Alí, the chosen people of God ! in whom shall we find a refuge but thee ?'

In the first instance the word عرض *'arz* is masculine, in the second it is feminine. Similarly we say *مِهْنَتِ كَرْنَا* *mihnat karnā* or *مِهْنَتِ كَرْنِي* *mihnat karnī* (to labour) &c. In such cases the usage recommends both. It depends upon the choice of the author to incline in favour of the one or the other.

Substantives standing for inanimate objects have no gender in Persian, but in Arabic as in Hindustání they are either masculine or feminine according as the custom allows the one or the other.

Certain words are of different genders according to their use in Hindustání and in the language to which they belong. Thus مدرسة *madrasa*, 'a college,' is feminine in Arabic, but masculine in Hindustání. Hence the adjective عَالِيَة *'āliya*, 'great,' in the phrase مدرسة عَالِيَة *madrasa-i 'āliya*, (literally high school), 'university,' though feminine in Arabic is also masculine in Hindustání.

Some singulars differ in gender from their corresponding plurals. Thus وَلَد *walad*, 'a son,' is masculine, its plural اَوْلَاد *awlād*, 'children' is feminine, شَرَط *shart*, 'condition,' is feminine; شَرَايِط *sharāyit*, 'conditions,' terms,' is masculine.

It should now be remarked that Delhi and Lucknow are the two famous seats of learning in India as far as the Hindustání language is concerned. The learned

men of these towns are the authorities for deciding the most intricate points of that language. Illiterate persons residing in different parts of India cannot speak Hindustání correctly. They follow no system, since they use the very same words in different genders, numbers &c at different times. Hence the uneducated natives of the several districts of India in many instances do not understand each other, as is the case with the vulgar people of England and Scotland. The learned of all the provinces of Hindustán can easily understand one another as those of England, Scotland, and Ireland do.

There are some words such as لفظ *lafẓ*, 'a word'; دہی *dahí*, 'curd'; فکر *fikr*, 'anxiety,' 'thought' &c, which are used in the one gender in Delhi and in the other in Lucknow.

The following is an example :—

کھلا دروازہ از بس میرے دل پر اور عالم کا

نہ اندیشہ مجھے شادی کا ہی نہ فکر ہی غم کا

Khulá durwāza az bās meri dil par aur 'ālam ká

Na andesha mujhe shādī ka hai na fikr hai gham ká.

'The door of another world is open to my heart,

I have no thought on pleasure or sorrows.'

The above couplet opens a *ghazal* (ode) by خواجہ میر درد دہلوی *Khāja Mír Dardi Dihlawí Khāja Mír* 'Dard of Delhi,' who therein uses the word فکر *fikr* in the masculine. So does ظفر *Zafar*, when he says,

ای ظفر گر ہوسکے کچھ فکر عقبی کا تو کر
 گر نہ دنیا کا تردد کار دنیا سہل ہی

Ai Z̤afar gar hosake kuchh fikr 'ukbā kā tu kar
Kar na dunyā kā taraddud kārī dunyā sahl hai,

'O Z̤afar ! if any thing can be done, think of the next world.

Do not fall in anxiety of worldly affairs, they are easy.'

In the following verses of *ناسخ Nāsikh* of Lucknow the same word is in the feminine :—

کاتے کہاتی ہی مجھے فکر سخن ای ناسخ
 دوزبان قلم اپنے کو میں ناگن سمجھا

Kāṭī khātī hi mujhe fikri sukhun ai Nāsikh

Do zabāne qalam apne ku mīn nāgin samjhā.

'The anxious search for words bites me all along O *Nāsikh* !

I consider the two tongues of my pen as those of a serpent.'

Let us now observe that in Hindustānī all parts of speech except the conjunction have genders, of which many have their corresponding genders, and many have not, (they being confined to one gender only). Thus the noun *شہزادہ shahzāda*, 'a prince,' is masculine, *شہزادی shahzādi*, 'a princess,' is feminine ; the pronoun *میرا merā*, 'my,' is masculine, having its corresponding feminine *میری merī* ; the adjective *اچھا achchhā*, 'good,' is masculine, having its feminine *اچھی achchhī* ; the adjective *دور dūr*, 'far,' is always feminine,

having no corresponding masculine ; the adverb موافق *muwáfik*, 'like,' is invariably masculine ; the interjection اے *are*, 'O!,' is masculine, having its corresponding feminine اری *arí*.

The gender of a few words such as مانند *mánind*, 'like,' برابر *barábar*, 'equal to,' 'equal level or footing,' 'side by side,' seems to be disputable. Some would have them in the masculine and others in the feminine. Some even say, that, they are masculine or feminine according as they refer to male or female parties ; thus they say اوسکے برابر *uske barábar*, 'equal to him,' اوسکی برابر *uski barábar*, 'equal to her,' the particles کے *ke* and کی *ki* (here equivalent to the preposition to) make a distinction, the former being applied to the masculine, the latter to the feminine. The use of such words in the masculine sounds well. Our great authors have also put them in the masculine, as is evident from the following غزل *ghazal* (ode) of فقیر محمد خان *Fakír Muhammad Khán*, poetically styled گویا *Goyá* which opens thus :—

ہی جلوۂ دندان لب جانان کے برابر
 رکھتے ہیں گھر لعل بدخشان کے برابر
 ابرو نہیں قاتل تری مژگان کے برابر
 خنجر ہیں (کچھ تیغ صفاہان کے برابر
 ثابت ہی رخ یار و لب لعل سے مجھکو
 ہی باغ ارم ملک بدخشان کے برابر

Hai jalwa-i dandán labi jánán ki barábar

Rakhte hín guhar la'li Badakhshán ki barábar

Abrú nakín kátíl tiri mizhgán ki barábar

Khanjar hiñ rakhe teghi Safáhán ki barábar

Ṣábit hi rukhe yár o labe la'l si mujhko

Hai bághi iram mulki Badakhshán ki barábar.

'The lustre of the teeth graces the lips of the friend, as if pearl and ruby of Badakhshán are placed side by side.

Thy eyebrows, O murderer! * are unlike thy eyelashes,

As if daggers be placed in contact with the swords of Isphahan,

From the face and ruby-like lips of the friend it appears,

As if the garden of paradise and the country of Badakhshán are placed side by side.'

Now, from the nature of the versification here, it appears that *برابر ke barábar* is a rhyme repeated in the second, fourth, and the rest of the even lines of the poem. In the fourth line it refers to the feminine substantive *تِغ tegh*, 'a sword,' in the first, the second, and the sixth lines &c, it appertains to the masculine substantives *لب lab*, 'lip,' *لعل la'l*, 'ruby,' and *ملك mulk*, 'country,' and so on. If the closing part of the fourth line owing to its reference to the feminine substantive be read in the feminine form *کی برابر ki barábar* and that of the other lines owing to its reference to the masculine substantives be repeated in the

* A lover owing to the separation from his mistress calls her oppressor, murderer &c.

masculine form برابر *ke barábar*, both the rhyme and the harmony would be spoilt altogether ; for such a rhyme, called ردیف *radíf*, must be repeated right through the closing portion of every couplet. Hence it is decided that the closing portion of every couplet must be read برابر *ke barábar* and not برابر کی *ki bará-bar* (the e of *ke* in the above lines being pronounced rapidly like *i* in *skip*).

The word اوقات *aukāt* is masculine, when it means *time*, and feminine, when it signifies *circumstances*. Thus we say اُنکے اوقات ضائع ہوئے *unke aukāt ṣāya' hu-e*, 'their time is lost,' اُنکی اوقات کیا ہی *unki aukāt kyá hai*, 'what are his circumstances ?' (i. e. he is worth nothing)

Some words bearing different meanings are masculine or feminine according as they are taken in the one sense or in the other. Thus the word اردو *Urdú* is masculine when it means *army*, and feminine when it signifies '*the Hindustání language*'.

The idiom of the Hindustání language requires the word طرف *ṭaraf*, 'towards,' to be used sometimes in the masculine and sometimes in the feminine. Thus we say میری طرف *merí ṭaraf*, 'towards me' (in the feminine), and شہر کے چاروں طرف *shahr ke chāron ṭaraf*, 'towards the four sides of the city' i. e. all round it (in the masculine). Its plural اطراف *aṭráf* is always masculine; as, اُسکے اطراف *uske aṭráf*, 'all round it.'

Some words alike in both numbers differ in gender in different numbers. Thus in the following verses the

words چشم *chashm*, 'eye,' and بلبل *bulbul*, 'a nightingale,' are feminine in the singular and masculine in the plural. †

مري چشم نم هي اسي رنج و غم مين
Meri chashm nam hai isi ranjo gham men

ظفر *Zafar*.

'My eyes are wet owing to this affliction.'

چشم خونبار مرے آپے تلون سے ملے
Chashmi khunbār mire āpni talwon si male.

مومن *Momin*.

'Yau have trampled on my bloodshedding eyes.'

کب تک ای بلبل چھپیگی باغ میں صیاد سے
Kab tak ai bulbul chhiptgi bagh men šaiyād se.

نواب کلب علی خان *Nawāb Kalb 'Alī Khān*

'How long O nightingale ! wilt thou be out of the sight of the fowler.'

سیر چمن کو چلئے بلبل بکارے هين
Saire chaman ku chalye bulbul pukārte hain

آتش *A'tish*.

'(Come) let us walk in the garden, the nightingales are calling.'

The word ذرا *zarā*, 'a little,' is masculine or feminine according to the context, or rather according to the gender of the word to which it is applied. Thus we say ذرا خطر *zarā khatra*, 'a little danger,' ذرا غفلت *zarāsi ghaflat*, 'a little neglect.' The former is an instance of masculine, the latter of feminine. Some authors change

† The Hindusta'ni plural بلبلن *bulbulon* is feminine.

the termination of this word in the feminine, and make it ذری *zari*. Thus ظفر *Zafar* :

کافر تجھے اللہ نے صورت تو پری دی
 پر حیف ترے دل میں محبت نہ ذری دی
Kāfir tujhi Allāh ni surat tu parī dī.

Par haif tire dil min mahabbat na zari dī.

‘O faithless ! God has given thee fairy-like face,

But Alas ! he has not given a little of affection in thy heart.’

Some Persian masculines have Arabic words for their corresponding feminines ; as, مرد *mard*, ‘man’ ; عورت *‘aurat*, ‘woman’. This use of corresponding gender in different languages is common. It would, however, be far better if they were of one stock. Thus in the foregoing example the word عورت *‘aurat*, may be replaced by the Persian word زن *zan*, ‘a woman’.

The modern usage recommends some words to be used in a gender different from what they formerly were. Thus میر حسن *Mir Hasan* uses the word سیر *sair*, ‘walk’, in the masculine, while ظفر *Zafar* makes it feminine, as exemplified in their verses mentioned below :—

ہر سنگ میں شرار ہی تیرے ظہور کا
 موسیٰ نہیں کہ سیر کروں کوہِ طور کا
Har saṅg meṅ sharār hi tere zuhūr kā.
Musā nahīn ki sair karūn Kohi Tūr kā.

‘In every stone there is a spark of thy glory.

I am not Moses that I should walk on Mount Sinai.’

هرے هونے پہ میرے زخم دل کے
 پھر آکر اس چمن کی سیر کرنا
Hare hone pi mere zakhmi dil ke.

Phir ákar is chaman kí sair karná.

'On the flourishing or rather the increasing state of the sore of my heart,

Thou must come back and take a walk to see the state of this garden,' i. e. the heart, which, being wounded owing to separation from thee, would again get well on they re-appearance.

FORMATION OF THE FEMININE.

The feminine is formed from the masculine by changing the masculine terminations الف *alif*, sounded with its preceding vowel sound زبر *zabar* like (á), ه *he*, pronounced with its preceding vowel sound زبر *zabar* like (a), وان *wán*, ي *ye* (í), and ها *há*, into ي *ye* (í), ي *ye* (í), ين *win*, ن *nún* (n), and هن *he+nún* (hn), respectively; as, بيتا *betá*, 'a son'; بيتي *betí*, 'a daughter'; شهزاده *shahzáda*, 'a prince'; شهزادي *shahzadí*, 'a princess'; دسوان *daswán*, 'tenth' (masculine), دسوين *daswin*, 'tenth' (feminine); دھوبی *dhobí*, 'a washerman', دھوبن *dhobín*, 'a washerwoman'; دلہا *dúlhá*, 'a bridegroom', دلہن *dulhan*, 'a bride'.—The Persian adjectives جدا *judá*, 'separate', and سادہ *sáda*, 'plain', 'white', are used as masculine in Hindustání, having their corresponding feminines جدي *judí* and سادي *sadí*. These feminine adjectives are not Persian. They are called Hindustání, as Persian adjectives have no gender.

Observation—From the above examples it is evident that there are only three Persian words in them, and hence part of this rule is applicable to Persian words, though such examples are very rare.

Masculines of other terminations undergo a slight alteration before adding the terminations *آنی* *in*, *آنی* *ani* &c, to render the feminine; as, *پندت* *pandit*, 'a learned man', *پندتآین* *panditāyin*, 'a wife of a learned man', *کھتری* *Khatrī*, 'a man of a soldier caste,' *کھترانی* *Khatrānī*, 'a female of that caste,' (vide Rule 10 page 53). The use of these feminine terminations depends upon idiom.

The feminine of some words are irregularly formed ; as, *بھائی* *bhāyi*, 'brother'; *بھن* *bahn*, 'sister'; *باپ* *bāp*, 'father', *ما* *mā*, 'mother'; *راجہ* *rāja*, 'king'; *رانی* *rānī*, 'queen' &c.

Nouns denoting species are either masculine or feminine; as, *شیر* *sher*, 'a tiger', *ھرن* *hiran*, 'a stag'.—To distinguish between the masculine and the feminine in words like these we prefix or affix to Persian words *نر* *nar*, 'male', for the former, and *مادہ* *māda*, 'female,' for the latter, while in the words that are not Persian we add, at the end *ا* *alif* (*ā*), to denote the male, and *ی* *ye* (*ī*), to represent the female sex; as, *نرگاہ* *nar gāo*, 'a bull', *گاہ* *māda gāo*, 'a cow', *شیرنر* *sheri nar*, 'a tiger', *شیرمادہ* *sheri māda*, 'a tigress', the Hindustānī word *شیرنی* *shernī* is also used in the sense of the Persian word *شیرمادہ* *sheri māda*, *مرغا* *murghā*, 'a cock', *مرغی* *murghī*, 'a hen'.

From the preceding rules we gather that in Hindustání just as in English there are three ways of distinguishing the sex:—first by different words; as, *بھائی* *bhāyi*, ‘brother’, *بھن* *bahn*, ‘sister’; second by a difference of termination; as, *بیٹا* *betā*, ‘a son’, *بھتی* *bettī*, ‘a daughter’; third by prefixing or affixing another word; as, *نر گار* *nar gáo*, ‘a bull’; *مادہ گار* *māda gáo*, ‘a cow’; *شیر نر* *sheri nar*, ‘a tiger’, *شیر مادہ* *sheri māda*, ‘a tigress.’

NUMBER.

There are two numbers in Hindustání, *واحد* *Wáhid*, ‘the Singular’ and *جمع* *Jam*, ‘the Plural’.

The *واحد* *Wáhid* denotes one object; as, *لڑکا* *larká*, ‘a boy’, and the *جمع* *Jam*, ‘more than one; as, *لڑکے* *larke*, ‘boys’. We have these two numbers in Persian, Hindustání, Bengálí, and English; but in Sanskrit and Arabic there is another number besides these. This number in Arabic is called *تثنیه* *Tasniya*, ‘the dual’, which denotes two objects; as, *دو داریں* *dárain*, ‘the two worlds’. The plural of these classics always refers to more than two objects.

RULES FOR FORMING THE PLURAL.

Rule 1. Nouns whether masculine or feminine, followed by any particle coming under the head of the signs of cases and the prepositions, make the final consonant letter followed by the vowel sound *پیش* *pesh*, and add the consonant letters *ون* *wáo* and *نن* *nún* (pronounced with the aforesaid vowel sound like *on* in the French word *ton*) in the plural; as, *مردون* *mardon* *نے*

ne, 'the men'; مردین *mardon se*, 'from the men', from مرد *mard*, 'a man'. We must here notice that in the preceding examples the word نے *ne* is the sign of the nominative, while the other word سے *se*, 'from,' is a preposition.

Observation—Singulars ending in الف *alif* (*a*), or silent ه *he* (*h*), drop the final ا *alif* (*a*), or ه *he* (*h*), and make its preceding letter followed by the vowel sound پیش *pesh* before assuming the plural termination ون *wāo* and نون *nūn* (*on*); as, لڑکونکو *laṛkōn ko*, 'to the boys', from لڑکا *laṛkā*, 'a boy', and بندونکو *bandōn ko*, 'to the slaves', from بندہ *banda*, 'a slave'. It should be noted that the vowel sound زبر *zabar* of the letters ک *kāf* (*k*), and دال *dāl* (*d*) in the words لڑکا *laṛkā* and بندہ *banda* respectively, is changed into پیش *pesh* in the plural, that this rejection of the final ا *alif* (*a*), is confined to Hindī words; it does not apply to Persian and Arabic words, in which a ھ *hamza* followed by the vowel sound پیش *pesh* comes after the final ا *alif* (*a*), before the addition of the plural termination. This remark also holds good with regard to some Hindī words ending in و *wāo* (*ū*), and silent ه *he* (*h*). This ه *he* (*h*), is in such cases changed into ا *alif* (*a*), before assuming the plural termination; as, دانوں سے *dānōn se*, 'from the wise,' from Persian دانا *dānā*, 'a wise man', ملاؤں کو *mullāōn ko*, 'to the priests', from Arabic ملا *mullā*, 'a priest'; جوڑوں کو *jorūōn ko*, 'to the wives,' from جوڑ *jorū* 'a wife'; راجاؤں کا *rājāōn kā*, 'of the kings', from Hindī راجہ *rāja*, 'a king.' We must also bear

in mind that singulars ending in *he* (*h* sounded), do not drop the final consonant, but turn it into a vowel letter by assigning to it the vowel sound *پیش* *pesh* in assuming the said plural termination; as, *شاهوں کا* *shāhōn ká*, 'of the kings', from *شاہ* *shāh*, 'a king'.

Rule 2. The vocative plurals of the masculine and the feminine are formed by assigning the vowel sound *پیش* *pesh* to the final consonant letter and adding *وار* *wāwi majhūl* (i. e. *wāo* with its preceding vowel sound pronounced like *o* in *toll*), to the singular; as, *مردو* *mardo*, 'O men!' from *مرد* *mard*, 'a man.' Similarly *لڑکیو* *larkio* 'O girls!' from *لڑکی* *larkī*, 'a girl'.

Rule 3. Masculine nouns ending in *alif* (*a*), or silent *he* (*h*), not admitting signs of cases or prepositions after them, are rendered plural by changing the vowel sound of the penultimate letter into *زیر* *zer*, and then dropping the final *alif* (*a*), or silent *he* (*h*), and adding *یاء* *yā-i majhūl* (i. e. consonant *ye* being joined to the preceding vowel sound *زیر* *zer* pronounced like *a* in *take*); as, *لڑکے آئے* *larke āye*, 'the boys came,' *ہم نے پیالے رکھے* *hamne piyāle rakkhe*, 'we placed the cups.' In these examples the words *لڑکے* *larke*, 'boys', and *پیالے* *piyāle*, 'cups', are the plurals of *لڑکا* *larkā*, 'a boy', and *پیالا* *piyāla*, 'a cup', respectively. This rule does not apply to some Hindī masculine nouns* ending in *alif*(*a*),

* These nouns belong to the class of those which never undergo any alteration by the addition of particles or signs of cases; thus we say *da'ta' se*, 'from the liberal.'

such as, داتا *dátá*, 'a liberal man &c,' as well as to all Arabic and Persian masculine nouns ending in the same, such as the Arabic ملا *mullá*, 'a priest', the Persian دانا *dáná*, 'a wise man', &c, which are alike in both numbers so long as they do not admit the said particles after them. When they do admit a particle after them they are pluralized according to the directions given in Rule 1.

Rule 4. Masculine nouns ending in any letter except | *alif* (a), or silent ه *he* (h), not admitting signs of cases and prepositions after them, are alike in both numbers. In such instances the context alone will decide the number. The following examples illustrate this rule :—

ایک آدمی آیا ہی *ek ádmí áyá hai*, 'a man has come',
 آدمی آئے ہیں *ádmí áye hain*, 'the men have come',
 اوسنے ہاتھی خریدا ہی *usne háthí kharídá hai*, 'he has purchased an elephant',
 اوسنے ہاتھی خریدے ہیں *usne háthí kharide hain*, 'he has purchased the elephants'.
 Here the singular verbs آیا ہی *áyá hai*, 'has come', and خریدا ہی *kharídá hai*, 'has purchased,' denote that their nominatives آدمی *ádmí*, 'a man', and ہاتھی *háthí*, 'an elephant', are in the singular, while the plural verbs آئے ہیں *áye hain*, 'have come', and خریدے ہیں *kharide hain*, 'have purchased', shew that their agents are in the plural. The words برسوں *barson*, 'years', (being plural of برس *baras*, 'a year',) &c, are exceptions to this rule. Thus we say برسوں گزرے *barson guzre*, 'years elapsed';

Rule 5. Feminine singular nouns ending in یے

معروف *yá-i ma'rúf* (i. e. *ye* being joined to the preceding vowel sound زیر *zer* uttered like *z* in police) and not followed by any preposition or sign of a case, make that final consonant letter pronounced with the vowel sound زیر *zabur*, add a consonant ا *alif* (*a*), and a consonant ن *nún* (*n*), (both pronounced together with the said final vowel sound like *án* of the French nasal sound) in the plural; as, لوكي *laṛkí*, 'a girl', لوكيان *laṛkían*, 'girls', روتي *rotí*, 'a loaf', روتيان *rotían*, 'loaves'.

Rule 6. Feminine nouns ending in any letter except معروف ياي *yá-i ma'rúf* (*i*), and not followed by a sign of any case or a preposition, form the plural by pronouncing the final letter with the vowel sound زیر *zer* and adding a consonant ي *ye* and a consonant nasal ن *nún* (both with the said vowel sound joined together pronounced like *en*); as, كتاب *kitáb*, 'a book', كتابين *kitáben*, 'books'. To this rule there are some exceptions which are noted below :—

Arabic feminines ending in consonant الف *alif* (*a*), retain that final letter as a consonant, and add a همزة *hamza* followed by the vowel sound زیر *zer*, before assuming the said plural termination; as, دعا *du'á*, 'prayer', دعائين *du'áen*, 'prayers', &c.

Hindí feminines ending in ي *ye* sounded like *y* in *ay*, change that final letter into ء *hamza*, followed by the vowel sound زیر *zer*, before assuming the said plural termination; as, گای *gáy*, 'a cow', گایین *gáyen*, 'cows.'

Some Hindí feminines ending in الف *alif* (*á*), add

only a nasal ن *nún* (n), 'as, چڑیا *chiryá*, 'a bird', چڑیاں *chiryán*, 'birds', گھریا *gauraiyá*, 'a sparrow', گھریاں *gauraiyán*, 'sparrows'.

Feminines ending in و *wáo* (ú), are pluralized by adding ین *en*; as, جوڑو *jurú*, 'a wife', جوڑوئیں *jurú-en*, 'wives', آرزو *árzú*, 'desire', آرزوئیں *árzuen*, 'desires'.

آرزوئیں رہیں لیلی کو قد مبوسی کی
برسون مجنون کو رہی میرے بیابان کی تلاش
Árzú-en rahín Lailá ku kadambosí kí.

Barson Majnún ku rahí meri biyábán ki talásh.

ہزبر *Hizabr.*

'Lailá was desirous of kissing my feet.

Majnun was years in search of the wilderness in which I wandered'.

Here, Lailá's kissing the feet of the writer, is a symbol of her being surpassed in amateur affairs, while Majnú's search of the wilderness is a figurative expression for undergoing the difficulties. The meaning is, Lailá and Majnún were famous for their love to each other, but my love to my friend is stronger than theirs. They are in search of the hardships I suffered, for love is developed by these means.

Persian words current in Hindustání are sometimes pluralized according to the rules of Persian grammar. These rules are as follow :—

(a). Words denoting animate objects are made plural by assigning the vowel sound زبر *zabar* to the final consonant letter, and adding the consonant letters | *alif* (a),

and nasal ن *nún* (*n*), (both being joined together with the preceding vowel sound uttered like *án*), to the singular; as, خردمند *khiradmand*, 'a wise man,' خردمندان *khiradmandán*, 'wise men'; اسپ *asp*, 'a horse', اسپان *aspán*, 'horses.'

(b). Words denoting inanimate objects are pluralized by adding ها *há* to the singular; as, كتاب *kitáb*, 'a book', كتابها *kitábhá*, 'books'.

(c). Sometimes the rules (a), and (b), are reversed; as, اسپها *asphá*, 'horses', from اسپ *asp*, 'a horse'; چشمان *chashmán*, 'eyes', from چشم *chashm*, 'an eye', &c.

Words ending in ا *alif* (*á*), are pluralized by adding يان *yán*; as, دانايان *dánáyán*, 'wise men', from دانش *dánsh*, 'a wise man'.

(d). Words ending in silent ه *he* (*h*), drop that final letter before adding the plural termination ها *há*; as, نامه *náma*, 'a letter', (epistle) نامهها *namahá*,* 'letters.'

(e). Sometimes singulars ending in silent ه *he* (*h*), are pluralized by changing the final ه *he* (*h*), into جيم مفتوح *jími maftúh*—*jím* (*j*), followed by the vowel sound زبر *zabar*, and adding the consonant letters ا *alif* (*a*), and ت *te* (*t*), 'as', نقشه *nakshah*, 'drawing', نقشهجات *nakshaját*, 'drawings'.

(f). Words ending in ه *he*, (*h* sounded), retain ه *he* (*h*), before the final termination; ها *há*; as, گره *girah*, 'a knot', گرهها *girahhá*, 'knots'.

**Namahá*, 'letters,' must not be confounded with *námhá*, 'names,' the plural of نام *nám*, 'name.'

(g). Words ending in silent *he* (*h*), change the *he* (*h*), into گ *gáf* (*g* hard), followed by the vowel sound زب *zabar* before assuming the plural termination ان *án*; as, نویسند *nawísindah*, 'a writer', نویسندگان *nawísindagán*, 'writers'. It is worth our while to observe that سعدی *Sa'dí* in the following couplet has used the word فرزندان *farzandgán* instead of فرزندان *farzandán*, the plural of فرزند *farzand*, 'a son'.

برو تا ز خوانت نصیبی برند
که فرزندگانت بسختی دراند

Birau tá zi khánat nas̄be barand.

Ki farzandgánat ba sakhtí darand;

'Go thou hence that we may take a portion of thy dinner; for thy sons are in a miserable state.'

Many Arabic words are pluralized according to the rules of Arabic grammar; as, سلطان *sultán*, 'a sovereign,' سلاطين *salátín*, 'sovereigns', مقدمه *mukaddama*, 'a suit,' مقدمات *mukuddamát*, 'suits'; نقش *naksh*, 'drawing', نقوش *nuqúsh*, 'drawings'; عالم *'álim*, 'a learned man', علماء *'ulamá*, 'learned men', كتاب *kitáb*, 'a book', كتب *kutub*, 'books', غريب *gharíb*, 'a poor man', غربا *ghurabá*, 'the poor', مدرسة *madrasa*, 'a college', مدارس *madáris*, 'colleges', فعل *fi'l*, 'an act', افعال *af'ál*, 'acts', ملك *mulk*, 'a country', ممالك *mamálik*, 'countries', ملك *malik*, 'a king', ملوك *mulúk*, 'kings'; ملك *milk*, 'property', املاك *amlák*, 'properties', ملاك *malak*, 'an angel', ملايك *maláyik*, 'angels', مفتاح *miftáh*, 'a key', مفاتيح *mafátih*, 'keys', مضمون *mazmún*, 'subject matter', مضامين

mazāmin, 'subjects', مسلم *Muslim*, 'a Moslem', مسلمين *Muslimín*, 'Moslems', مسجد *masjid*, 'a mosque', مساجد *masájid*, 'mosques', شريف *sharíf*, 'a gentleman', شرفا *shurafá*, 'gentlemen', عمل *'amal*, 'action', اعمال *a'mál*, 'actions'; حاكم *hákím*, 'a governor', حكام *hukkám*, 'governors', فتح *fath*, 'victory', فتوح *futúh*, 'victories', مكان *makán*, 'a house', امكنه *amkina*, 'houses', اخ *akh*, 'a brother', اخوان *ikhwán*, 'brothers', قاعدة *ká'ida*, 'a rule', قواعد *kawá'id*, 'rules'. The principal guide to the learners with regard to such plurals is that singulars of the same form undergo the same alterations when pluralized as can be observed from the foregoing instances.

The Persian word کاغذ *kághad* rendered into Arabic becomes کاغذ *kághaz*, 'a paper', and hence we have its Arabic plural كاغذ *kawághiz*.

Sometimes Arabic and Persian plural terminations are added to Arabic and Persian plurals, such plurals are called جمع الجمع *jam'uljam'*, or the plural of plurals; as, كاغذات *kawághzát*,* 'papers', from the plural word كاغذ *kawághiz*, and that from کاغذ *kághaz*, 'paper'. Mirzá 'Abdurrahmán of Isphahán gave to Sir William Jones the following couplet from ليلى مجنون *Lailá Majnún* (a Persian poem) in which the word مجالس *majálishá*, 'assemblies', is used as a Persian plural from the Arabic plural مجالس *majális*, the singular being مجلس *majlis*:—

**Kawághzát* is not used in elegant style.

در عرب هر طرفه غوغا شد
نقل او نقل مجالس ها شد

Dar 'Arab har tarafe ghaughá shud.

Nakli o nakli majálishá shud.

The following is a verbal translation of the above by Sir William Jones.

‘Among the Arabs a tumult arose on all sides.

The relation of his adventures was a dessert in their assemblies’.

The double plural forms in Hindí such as انبیاء *ambiyáon*, ‘prophets’, (from the plural انبیا *ambiyá* and that from نبی *nabí*, ‘a prophet’), &c., though common among the people, are not to be imitated in elegant style.

Some nouns such as باپ *báp*, ‘a father’, ساس *sás*, ‘a mother-in-law’, &c., are always alike in both numbers.

Some Arabic plurals are used as singular in Hindustání. Thus احوال *ahwál*, ‘matters’, in Hindustání is singular. In Arabic it is a plural of حال *hál*.

Substantives preceded by اسم عدد *Ismi 'adad*, ‘Numerical adjectives’, are not generally pluralized; the singular form is sufficient to express the plurality of idea implied by the numeral adjective; as, چار مرد کو مارا *chár mard ko mára*, (we), ‘struck four men’. The expression چار مردوں کو مارا *chár mardon ko mára*, is also admissible in elegant style. But singulars ending in الیف (*a*), are always pluralized in the nominative case.

Thus we say چار لڑکے آئے *chār lar̥ke áye*, 'four boys came', not چار لڑکا *chār lar̥kā*.

Sometimes the same object in continuation of the same passage varies in number. Thus *Zafar* in the two following beautiful stanzas of the same poem speaks of himself in the plural in the one and in the singular in the other:—

اک ہم ہی نہیں بیخبر آئے ہیں جہان میں
 جو آیا جہان میں ہی سو رہ بیخبر آیا
 اس بات پہ رونا ہمیں ای چشم تر آیا
Ik ham hi nahīn be khabar áye hīn jahān mēn.
Jo áya jahān mēn hi su ruh bekhabar áyá.
Is bīt pi ronā humīn ai chashmi tar áyá.

'Not only we (i. e. I.) came in the world without knowing myself.

Whoever has come in the world has come without knowing himself. Upon this, O weeping eyes ! I weep.'

میں شرم سے عصیان کے ہوا سر بگریبان
 جسوقت خیال آہ اودھر کا اودھر آیا
 کچھہ پوچھو نہ کیا کیا مجمع خوف و خطر آیا
Main sharm si 'isyañ ki hu-á sar bagaraibān.
Jiswakt khiyāl āh udhar kā idhar áyá.

Kuchh pūchhu na kyā kyā mujhi khauf khatar áyá.
 'I bend down my head through shame on account of my sins.

Alas ! when the thought of the other world overtook me,

ask me not, what horrors then surrounded me.'

Here in the first stanza the poet speaks of himself in the plural using the word ہم *ham*, 'we,' while in the next stanza he represents himself in the singular putting in the words میں *main*, 'I' and مجھے *mujhe*, 'me.' In the following verse both the singular and the plural forms are used with reference to the same person.

سایہ فگن ہو میں نے کہا ہم پہ او پری

Sāya fgan ho main ni kahā ham pi o pari.

'O fairy-faced ! have thy shadow on (literally us) me said I'

Here the words میں *main*, 'I,' and ہم *ham pi*, 'on us,' refer to the same person.

The words کی *kai*, 'how many,' and کئی *kayī*, 'several,' are always plural. Thus we say لڑکے آئے ہیں *kai larke āye hain*, 'how many boys have come?' *kai larke āye hain*, 'how many boys have come?' *kayī larke āye the*, 'several boys had come.'

The word معنے *ma'ne*, 'meaning,' is always plural. Thus we say اس کے کیا معنے ہیں *iske kyā ma'ne hain*, (literally what are the meanings of this) 'what does this mean ?'

In Hindustānī the plural is generally used instead of the singular as a term of respect. Thus we say بابو آئے ہیں *Bābū āye hain*, 'the Bābū (literally have come) has come.' Here the word بابو *Bābū* is plural in construction and singular in sense. The plural termination in this instance is in the verb آئے ہیں *āye hain*. The singular form بابو آیا ہی *Bābū āyā hai*,

would be a contemptuous way of speaking. Such singular forms are used in fables; they sometimes denote familiarity in the presence of the party spoken of or respect during his absence. Thus when we say in a peculiar tone ایک بڑا بابو آیا ہی *ek barā Bábú áyā hai*, 'a great Bábú has come,' we mean the person spoken of is the only man of such a character, or in other words, his greatness is incomparable. Similarly in the story of چهار درویش *Chahár Darwesh*, or four hermits, we have اس شہر کا بادشاہ کب چاہیگا *is shahr ká bádsháh kab cháhegá*, 'when will the king of this country like it?' But to say بابو آیا ہی *Bábú áyā hai*, specially in the presence of the person referred to, would be a term of disrespect. We would now notice that the way of representing a single person in the plural as a term of respect sometimes involves an ambiguity with regard to the number of individuals. Thus the sentence اُنکے لڑکے آئے *unke larke áye*, may mean, either 'his son or his sons came.'

Sometimes the vowel sound of the penultimate letter is lost on assuming the plural termination; as, نوکروں *naukron*, 'servants,' from نوکرا *naukar*, 'a servant,' طرفین *tarfain* and طرفوں *tarfon*, 'all sides,' from طرف *taraf*, 'side.' Here the vowel sound زبر *zabar* (a), after ک *káf* (k), of the word نوکرا *naukar*, and ر *re* (r) of طرف *taraf* is dropped on assuming the plural termination on and ain,

In the conclusion of our remarks on number it must

be noted, that Hindī words must never assume Arabic plural terminations. Hence the words چٲٲٲیات *chitthiyāt* 'epistle', &c., should be چٲٲٲیان *chitthiyān*, with a Hindī plural termination, and so on. We wonder to observe that some people have even coined the word سرکٲوارات *sarkularāt*, and made it the plural of the English word Circular. Such new coined words must always be avoided except in official language in which for the sake of brevity we are obliged to insert them.

PERSON.

Nouns have three persons :—مٲکلم *Mutakallim*, 'the first person', مٲخاطب *Mukhātib* or حاضر *Hāẓir*, 'the second person', and غائب *ghāyib*, 'the third person'.

مٲکلم *Mutakallim*, the first person represents the speaker, as the words من *man*, 'I', and رام داس *Rām Dās*, in the following :—

منکٲ رام داس ولد را جندر لال قوم برهمن ساکن لہور کا ہوں
اقرار کرتا ہوں

Manki Rām Dās waladi Rājindar lāl kaumi Brahman sākin Lāhore kā hūn ikrār kartā hūn; 'I Rām Das, son of Rājindra lāl, by caste a Brahman, inhabitant of Lahore, do hereby declare'.

مٲخاطب *mukhātib* or حاضر *Hāẓir*, the second person, is the person spoken to; as, زید یہاں آؤ *Zaid yihān ā-o*, 'come here Zaid'.

غائب *Ghāyib*, the third person, is the object spoken of; as, بہاری خط لکھتا ہی *Bihāri khat likhtā hai*, 'Bihāri

writes the letter'. Here the words بهاری *Bihārī*, 'a person's name', and خط *khat*, 'letter', are in the third person.

Sometimes the same object is represented in different persons. The following is an example :—

بار عسیان سر پہی گویا بہت
 کیا اوتھائیں سر جھکے جاتے ہیں ہم
Bāri 'isyañ sir pi hai Goyā buhaṭ
Kyā uṭhāyēñ sir jhuke jāte hīñ ham.

'There is too much burden of sin on the head O Goyā!

How can I lift up my head, I am bending down.

Here in the first verse the poet represents himself by the name of گویا *Goyā* in the second person; while in the second verse he puts himself in the first person.

As a term of humility the speaker represents himself in the third person instead of the first; as, بندہ *banda* حاضر ہی *hāẓir hai*, (your), 'slave is present', meaning, *I am present*.

حالت *HALAT*, CASE.

حالت *Halat*, 'Case', denotes the relation which one word bears to another.

The following are the definitions of different cases with examples illustrating them :—

1. فاعل *Fā'il*, 'the Nominative case', denotes the thing from which an action proceeds; as, رام نے کہا *Rām ne kahā*, 'Rām said'. The sign of this case is the expletive نے *ne*.

2. *Maf'úl* or *maf'úl bih*, 'the objective', denotes the thing to which the action of the agent is directed; as *Zaid ne chitthí likhí*, 'Zaid wrote a letter'. The signs of this case are *ko*, *se*, *yá-i majhúl* (e), and sometimes *ke*; as, *usko buláo*, 'call him,' *us se púchho*, 'ask him' *use do*, 'give him,' *uske larká húa*, 'he got a son.' The other two signs *tayín* and *ke tayín* are obsolete. In the sentence *wuh apne tayín Aflátún karár dete haín*, ('he represents himself a Plato,') *tayín*, is colloquial not being used in elegant style.

3. When a verb and its object are of the same origin the object is called *maf'úli mutlak*, 'Cognate objective'; as, *aist mār mārúngá ki yád rakkhegá*, 'I will strike thee with such a stroke, that thou wilt remember it.' Here *mārúngá*, 'will strike,' the verb, and *mār*, 'a stroke,' the object, are both derived from the same infinitive *márná*, 'to strike.'

This case and the verb may be of different origin in words, but not in sense; as, *ek xarb mártá hún*, 'I am striking a blow'. In this instance the words *xarb*, 'a blow', and *mártá hún*, 'am striking', are of different origin, but of the same meaning. This case may also appertain to such a verbal noun as being a substitute for a verb denotes

agency or an object acted upon; as, مار مارنیوالا *mār mārnewālá*, 'the smiter of a blow'; کھیل کھیلا ہوا *khel khelá hū-á*, 'the play, played upon'.

4. ماف 'ؤل فہ *Maf 'úl fih* denotes the time or place in which an action is performed; as, وہ گھر میں ہی *wuh ghar meñ hai*, 'he is at home'; میں منگل کے دن نکلا تھا *main Mangal ke din niklá thá*, 'I set out on Tuesday'. In the above instances the words گھر میں *ghar meñ*, 'at home', and منگل کے دن *Mangal ke din*, 'on Tuesday', are ماف 'ؤل فہ *Maf 'úl fih*. The signs of this case are میں *meñ*, 'in', پر *par*, 'on', and words of similar meaning, and sometimes کو *ko*; thus we say اُسکو بخار چڑھا *usko bukhár charhá*, 'he is attacked with fever', (literally, fever came upon him).

5. ماف 'ؤل ما'ہ *Maf 'úl ma'h* denotes accompaniment with a nominative or with an objective in doing the same action at the same time; as, رام چرن ہری چرن *Rám Charan Hari Charan ke sáth gaye*, 'Rám Charan went with Hari Charan'. Here گئے *gaye* 'went', is a verb, Rám Charan, its nominative, and Hari Charan ماف 'ؤل ما'ہ *maf 'úl ma'h*, because the action expressed by the verb is effected by both the nouns at the same time. Were we to say رام چرن اور ہری چرن گئے *Rám Charan aur Hari Charan gaye*, 'Rám Charan and Hari Charan went', both, Rám Charan and Hari Charan, will be nominatives to the verb. In such instances there can be no ماف 'ؤل ما'ہ *maf 'úl ma'h*; for it is not clear whether both went together. Similarly زید اور بکر حاضر ہیں *Zaid*

aur Bakar hāzīr haiñ, 'Zaid and Bakar are present,' do not strictly convey the idea of accompaniment. It is evident then that *مفعول معہ maf'ul ma'h* should not be connected with its accompanying word by the conjunction *اور aur*, 'and', but by *ساتھ sāth*, 'with', *سنگ sañg*, 'along with', and words of similar meaning.

6. When we act either for the attainment of a thing or on account of our possessing a thing, the noun denoting the object to be attained or representing the thing possessed, is called *مفعول لہ maf'ul lahu*. In short *مفعول لہ maf'ul lahu* is a noun stating the cause of our doing an action denoted by a verb. *واسطے Wāste لے liye*, both signifying 'for the sake of,' *باعث bā'is*, 'on account of', and words of similar meaning, are the signs of this case; as, *میں نے رام کو ادب کے واسطے مارا main ne Rām ko adab ke wāste mārā*, 'I punished Rām for (his want of) respect' (towards others), i. e. he did not know how to respect a gentleman, so I punished him for the attainment of respect in order that he might learn how to respect a person. Hence the word *ادب adab*, 'respect', is *مفعول لہ maf'ul lahu*. Again when we say *لالو نہ لڑا لڑی کے باعث للو لڑا Lallū na larā*, 'owing to want of courage Lallū did not fight', we mean he did not fight, because he was possessed of the quality stated above, i. e. *نامردی nāmardī*, 'cowardice', 'want of courage'; therefore the word *نامردی nāmardī* is *مفعول لہ maf'ul lahu*. Sometimes the word *پر par* is the sign of this case, when it

means 'for the sake of'; as, انکي اونکي حقہ پر لڑائي ہوئي *inkī unki hukke par larāyī hū-i*, 'this man and that man quarrelled for a tobacco-pipe', i. e. *for the sake of* or *in order to get* a tobacco-pipe, they quarrelled with each other. Hence حقہ *hukke par*, 'for the sake of a tobacco-pipe', is مفعول لہ *maf'ūl lahu*.

7. The noun representing the person addressed is called the منادی *munādā*, 'the noun in the vocative case', and the particles ای *ai*, 'O', &c., used to denote the address are called حرف ندا *Hurūfi nidā*, 'Interjections', the list of which will be seen hereafter under the head of that part of speech; as, ای رام *Ai Rām*, 'O Ram'.

8. The noun representing the person or the thing lamented is called مندوب *mandūb*, and the particles ہاے *hāi* &c., used to denote such a lamentation are called حرف ندبہ *Hurūfi nudba*; as, ہاے زید *Hāi Zaid*, 'Ha Zaid!' The meaning is, the speaker laments for the loss of Zaid.

Observation—This lamentation is generally owing to the loss of a person or thing as exemplified above, or on account of having with us a person or thing; as, ہاے میرے قسمت *hāi re kismat*, 'woe to me, fate did so.'

9. مفعول مالم یسم فاعلہ *Muf'ūlu málam usamma fá 'iluhu* is an object of a verb of which the agent is unknown. This object is said to be the substitute of the unknown agent; as, مارا گیا *Rāwan mārāgayā*, 'Rāwan was killed'.

Observation—In the above definition by the word substitute we mean that the verb affirms of the object rather than of the subject. English grammarians call this case a *nominative*, but Arabic, Persian, and Hindustaní grammarians, call it an *object*, on the ground that the action of the unknown agent is directed towards it.

10. There is another case called the مضاف إليه *muzáf ilaih*, which is treated of in the following under the head of اضافت *Izáfát*.

اِضافت *IZAFAT*.

اِضافت *Izáfát* means the relation subsisting between two nouns. This relation is such as that of similitude, proprietorship, quality, restriction, explanation, position, or agency, &c. By this relation the meaning of a noun is limited to a certain extent. Thus when we say زيد کا دوست *Zaid ká dost*, 'Zaid's friend', we mean not any other man's friend. Similarly دریا کا پانی *daryá ká pání*, means, 'water of the river', i. e. not of the well or of the tank &c. Hence we see that the words دوست *dost*, 'a friend', and پانی *pání*, 'water', in the above examples, are limited in sense to a certain degree which would not have been the case had the words been unaccompanied with the words زيد *Zaid* and دریا *daryá* respectively. The meaning in the latter case would respectively be *any friend*, i. e. any person's friend, and *water of the pond or of the river or of any place whatever*. The noun thus restricted in sense is said to belong to the other noun

that denotes such a relation as mentioned above. Hence we have the terms *Muzáf* مضاف and *Muzáf ilaih* مضاف إليه; the former being applied to a noun directed to another substantive to indicate such an aforesaid relation, and the latter to the noun to which the former is directed for the same purpose. Thus in the above example *Zaid ká dost* زيد کا دوست, 'Zaid's friend', the word *Zaid* زيد is *Muzáf ilaih* مضاف إليه, and *dost* دوست, 'friend', *Muzáf* مضاف. Similarly in the phrase *achchhá larhá* اچھا لڑکا, 'a good boy', the word *achchhá* اچھا, 'good', is *Muzáf ilaih* مضاف إليه, and *larhá* لڑکا, 'boy', *Muzáf* مضاف.

Izáfats are classified under various heads named according to their sense. Thus an *Izáfati* اضافت denoting quality is called *Izáfati tawṣīfī* اضافت توصیفی, from *wasf* وصف, 'quality,' that denoting proprietorship is termed *Izáfati tamlikī* اضافت تملیکی, from *milḳ* ملک, 'property,' and so on.

The following are the principal *Izáfats*;—

1. *Izáfati takhṣīṣī* اضافت تخصیصی is one denoting restriction; as, *merá dost* میرا دوست, 'my friend,' i e not yours or any other's. In this *Izáfati* the word which restricts the sense is always *Muzáf ilaih* مضاف إليه, while the words of which the meaning is restricted is always *Muzáf* مضاف. Thus in the above example the word *merá* میرا, 'my,' is *Muzáf ilaih* مضاف إليه, and *dost* دوست, 'friend,' *Muzáf* مضاف.

2. *Izáfati tawṣīfī* اضافت توصیفی is one denoting

quality ; as *اچھا آدمی achchhá ádmí*, 'a good man.'

In this *Izáfat* the word qualifying is always *مضاف* *muzáf ilaih* and the word qualified *مضاف* *muzáf*. Thus in the preceding phrase *اچھا آدمی achchhá ádmí*, 'a good man', the word *اچھا achchá*, 'good' is *مضاف* *muzáf ilaih* and *آدمی ádmí*, 'man', *مضاف* *muzáf*.

3. *Izáfati tamlikí* اضافت تملیکی is one denoting proprietorship ; as, *سکندر کا گھوڑا Sikandar ká ghorá*, 'Alexander's horse,' *میری کتاب merí kitáb*, 'my book'. In this *Izáfat*, the word representing the possessor is always *مضاف* *muzáf ilaih*, and the substantive standing for the thing possessed is *مضاف* *muzáf*. Thus in the foregoing examples the words *سکندر Sikandar ká*, 'Alexander's,' and *میری merí*, 'my,' are instances of *مضاف* *muzáf ilaih*, and *گھوڑا ghorá* 'horse', and *کتاب kitáb*, 'book,' of *مضاف* *muzáf*.

4. *Izáfati tashbihí* اضافت تشبیہی is one denoting similitude; as, *نوشیروان کی سی عدالت Naushírwán kí sí 'adálat*, 'justice like that of Naushírwán'; *نرگس چشم nargisi chashm*, 'narcissus-like eyes', *غنچہ امید ghuncha-i ummed*, 'a hope which is like rosebud'. In this *Izáfat* the noun denoting the thing compared is always *مضاف* *muzáf ilaih* and the substantive with which the thing is compared, is *مضاف* *muzáf*. Thus in the said examples the words *عدالت 'adálat* 'justice', *چشم chashm*, 'eyes', and *امید ummed*, 'hope', are *مضاف* *muzáf ilaih*, while *نوشیروان Naushírwán*, *نرگس nargis*, 'narcissus', and *غنچہ*

ghuncha, 'rose-bud', are مضاف *muzāfs*.

5. *Izāfati bayānī* اضافت بیانی is one denoting of what sort a thing is; as, سونے کی انگوٹھی *sonē ki angūṭhī*, 'a golden ring'. In this *Izāfat* the noun representing a thing is مضاف *muzāf*, and the substantive denoting of what sort a thing is, is مضاف الیہ *muzāf ilaiḥ*. Thus in the preceding example the word سونے *sonē*, 'golden', is مضاف *muzāf* الیہ *ilaiḥ*, and انگوٹھی *angūṭhī*, 'ring', مضاف *muzāf*.

6. *Izāfati ṭarīfī* اضافت ظرفی is one denoting place or time; as, دریا کا پانی *daryī kā pānī*, 'the water of the river', سردی *sardī*, 'cold of winter'. In this *Izāfat* the noun denoting place or time is مضاف الیہ *muzāf ilaiḥ*, and the substantive belonging to such a noun مضاف *muzāf*. Thus the first word in each of the above two examples is مضاف الیہ *muzāf ilaiḥ* and the last word مضاف *muzāf*.

7. *Izāfati ibnī* اضافت ابنی is one denoting the relation of the son directed towards the father; as, عباس علی *Abbāsī 'Alī*, 'Abbās, the son of 'Alī'. Here عباس *Abbās* is مضاف *muzāf* and علی *Alī* مضاف الیہ *muzāf ilaiḥ*.

8. *Izāfati tauzīhī* اضافت توضیحی is one in which the مضاف الیہ *muzāf ilaiḥ* explains the مضاف *muzāf*; as, شہر کلکتہ *Shahri Kalkatta*, 'the city of Calcutta', ملک مصر *Mulki Miṣr*, 'the country of Egypt'. Here the words شہر *shahr*, 'city', and ملک *mulk*, 'country', are مضاف *muzāfs*, and کلکتہ *Kalkatta*, 'Calcutta', and مصر *Miṣr*

Miṣr, 'Egypt', مضاف إليه *muzāf ilaih*. The preposition of used in English as an expletive represents the relation denoted by this *Izāfat*.

9. *Izāfati fā'ilī* اضافت فاعلي is one denoting the direction of the agent towards an object acted upon; as, خط كا لکھنؤ والا *khat kā likhnewālā*, 'the writer of the letter'. In this example the word خط *khat*, 'letter', is مضاف إليه *muzāf ilaih*, لکھنؤ والا *likhnewālā*, 'writer', مضاف *muzāf*.

10. *Izāfati maf'ūlī* اضافت مفعولي is one denoting the direction of the object acted upon towards the agent; as, سوختا آتش *sokhta-i ātish*, 'fireburnt'. In this example the word سوختا *sokhta*, 'burnt', (i. e. the thing burnt), is مضاف *muzāf*, and آتش *ātish*, 'fire', مضاف إليه *muzāf ilaih*.

11. *Izāfati biljins* اضافت بالجنس denotes that both, the مضاف *muzāf* and the مضاف إليه *muzāf ilaih* are nearly one and the same object; as, تاک انگور *tāki angūr*, 'the grape of the vine'. Here تاک *tāk*, 'vine', is مضاف *muzāf*, and انگور *angūr*, 'grape', مضاف إليه *muzāf ilaih*.

12. *Izāfat ba adnā mulābisat* اضافت بادني ملاپست denotes that the wording representing the relation which one substantive bears to another is not in its strictest sense, but only to a certain extent; as, ہمارا ملک *hamārā mulk*, 'our country', meaning not that the country really belongs to us, but that we are inhabitants of it.

There are many other *Izáfats*, named according to the sense they convey, but they are all included in the above heads which may be subdivided into those various sorts which we need not notice here.

Again there are two kinds of *Izáfats*, حقیقی *Hakiki*, and مجازی *Mujázi* or استعاره *Isti'ára*; the former denotes the wording representing the relation subsisting between two nouns in its literal sense, the latter in its figurative or imaginary sense; thus, میرا دل *merá dil*, 'my heart', is an example of the one, and پاے فکر *pá-i fkr*, 'the legs of anxiety', an instance of the other. The word فکر *fkr*, 'anxiety', in the last example is considered as a human being walking with legs.

In Hindustání the signs of the *Izáfat*, called the علامات اِضافت *'alámáti izafat*, are, کا *ká*, کی *ki*, کے *ke*, را *rá*, ری *rí*, رہے *re*, نا *ná*, نی *ní*, نے *ne*; ک *ká*, ل *rá*, and ن *ná*, are used when the governing noun of the genitive is in the masculine singular; as, اوسکا نام *uská nám*, 'his name,' میرا گھر *merá ghar*, 'my house', اپنا کپڑا *apná kaprá*, 'my own cloth'; کی *ki*, ری *rí*, and نی *ní*, when it is in the feminine singular or plural; as, اوسکی بیٹی *uski beti*, 'his daughter', میری کتاب *merí kitáb*, 'my book', اپنی *apní* چٹھی *chitthí*, 'my letter', اوسکی لڑکیاں *uski larkíán*, 'his daughters', میری باتیں *merí báteñ*, 'my words', اپنی آنکھیں *apní áñkheñ*, 'my eyes'; کے *ke*, رہے *re*, and نے *ne*, when it is in the masculine plural, or in the masculine singular, if followed by a particle; اوسکے لڑکے *uske lárke*,

uske larke, 'his sons,' میرے کپڑے *mere kapre*, 'my clothes',
 اپنے بیٹے *apne bete*, 'my sons', اس کے لڑکے سے *uske larke se*,
 'from his son', میرے نوکر سے *mere naukár se*, 'from my
 servant', اپنے آدمی سے *apne ádmí se*, 'from my man'.

Observation—From the preceding rule and examples it is evident that the genitive does not vary on account of the number and gender of its governing noun. It is only the sign of the *izáfat* that assumes different forms in various numbers and genders, so that the genitive may differ in number and gender from its governing noun. Hence when we say اونا نوکر آیا تھا *unká naukár áyá thá*, 'his servant had come', the governing noun نوکر *naukar*, 'servant', is singular, while the genitive اُن *un*, 'their', is plural in construction and singular in sense. The sign of the *izáfat*, i. e. the particle کا *ká*, agrees with نوکر *naukar*.

Such words as میری *merí*, 'my', تیری *terí*, 'thy', &c., considered as single words, are said to be feminine, because they retain the particle ری *rí*, the feminine termination. These being exceptions to the rule agree in gender with the governing noun. Thus we say میری کتاب *merí kitáb*, 'my book', where the genitive میری *merí*, 'my', agrees with the governing noun کتاب *kitáb*, 'book', in the feminine gender only, we say, gender only, because the governing noun may be plural with a singular genitive; as, میری کتابیں *merí kitábeñ*, 'my books'. The opposite to these words such as, میرا *merá*, 'my', تیرا *terá*, 'thy', &c., having the masculine

termination by *rd*, are used as genitive in the masculine to agree with governing nouns in the same gender; as, میرا گھوڑا *merá ghorá*, 'my horse'. But such genitives of masculine termination assume the plural termination *re*, and so become میرے mere, 'my', تیرے tere, 'thy', &c, in the plural to agree with plural governing nouns; as, میرے گھوڑے *mere ghore*, 'my horses'.

When several مضاف الیہ *muzáf ilaihs* in Hindustaní have one common مضاف *muzáf*, the sign of the *izáfat* is annexed to the last *muzáf ilaih*; as, زید عمرو اور بکر کا گھر *Zaid 'Amar aur Bakar ká ghar*, a house belonging to Zaid, 'Amar, and Bakar.

When several *muzáfs* in Hindustaní have the same *muzáf ilaih*, the sign of the *izáfat* agrees with the one next to it. Thus we say زید کے لڑکے اور لڑکیاں *Zaid ke larke aur lar kián*, 'Zaid's sons and daughters'. Here the particle کے *ke* agrees with لڑکے *larke*, 'sons'.

In Persian the sign of the *izáfat* is a vowel sound زیر *zer* (*i*), annexed to the last letter of the *muzáf* when it precedes the *muzáf ilaih*; as, اسپ یعقوب *aspi Yákub*, 'Jacob's horse.'

Muzáfs ending in ی *ye* (*i*), or silent ہ *he* (*h*), have those letters pronounced like همزه ملینہ *hamza-i mulai-yana* 'soft hamza' pronounced short like *i* in *hither*. This *hamza* is set over the said ی *ye* or ہ *he* (*silent h*), to shew that they are pronounced like it; as, تاریکی جہاں *tárikí-i jahán*, 'the darkness of the world', بندہ خدا *banda-i Khudá*, 'the servant of God'.

When the *muzáʿf* ends in | *alif* preceded by the vowel sound ز *zabar* (á), or و *wáo* (w), preceded by the vowel sound پیش *pesh* (ú), the sign of the *izáfat* is preceded by an ی (yi), added to the final letter; as, هوای خوب *hawáyi khúb*, 'good air', موی باریک *múyi barík*, 'thin hairs.'

Muzáʿfs ending in و *wáo* (w), not preceded by the vowel sound پیش *pesh* do not admit ی *ye* (i); as, امیر خسرو دہلوی *Amir Khusráwí Dahlawí*, 'Amir *Khusráw* of Delhi'.

The Persian sign of the *izáfat* is slightly pronounced in prose like *i* in *bit*. In poetry it is sometimes prolonged in pronunciation and sometimes not, i. e. uttered like *a* in *stale* or *i* in *bit*, according as the one or the other will suit the verse. Thus in the following couplet of سودا *Saudá* the sign of *izáfat* in the last letter ض *zád* (z), of the word فیض *faiz*, 'virtue', is slightly pronounced and the final letter counted as one in the measurement of verses, while that in the letter ر *re* (r), of the word عمر *'umr*, 'age', is lengthened in sound and the final letter considered as two i. e. ر *re* (r), and ی *ye* (e), in scanning:—

اکیلا ہو کے رہ دنیا میں گر چاہے بہت جینا

ہوئی ہی فیض تنہائی سے عمر خضر طولانی

Akelā hoki rah dunyá meñ gar chāhe buhat jīnā.

Húyi hai fuiẓi tanháyi si 'umre Khizr túlāni.

'Live alone in the world if thou wishest a long life.

It is by virtue of solitude that the life of the prophet

Elias is prolonged’.

When there are several *muzáfs* belonging to a *muzáf ilaih*, the sign of the *izáfat* is annexed to the last *muzáf*; as, *شتر واسپ زید shutur o aspi Zaid*, ‘Zaid’s camel and horse’.

When the *muzáf ilaih* is placed before the *muzáf* the Persian sign of the *izáfat* is suppressed; as, *نیکمرد nek mard*, ‘a good man’, *گیهان خدیو gaihán khadeo*, ‘the master of the world’. Such *izáfats* are called *قلب اضافت kalbi izáfat*, or the *izáfat inverted*. They are not allowed in every instance. We must always have an authority for their use. They are admitted in cases where good usage recommends them.

Some Persian words admit of no sign of the *izáfat*, though the *izáfat* is intended in sense; as, *صاحب دل shāhib dil*, ‘a good man’, &c. This is what we call *فک اضافت fakki izáfat*, or striking off of the sign of the *izafat*. The idiom of the Hindustání language rejects this sign in certain words only, not in all. It is generally though not always dropped in the following instances.

1. In the word *صاحب shāhib*, ‘lord’, when its relation is directed to a common substantive; as, *صاحب جمال shāhib jamál*, ‘beautiful’, (literally lord of beauty).

Observation—When the relation of this word is directed to a proper substantive the sign of the *izafat* is not rejected; as *صاحب من shāhibi man*, ‘my lord’, *صاحب گلستان shāhibi Gulistán*, ‘the author of the work

entitled, The Gulistán'.

2. In the word بن *bin*, 'son'; as, سليمان بن داود *Sulaimán bin Dá-úd*, 'Solomon, the son of David'.

Observation—When the relation of this word is directed to a separable pronoun the sign of the *izáfat* is admitted; as, بن من *bini man*, 'my son'.

3. In the word سر *sar*, when it means 'a chief' or 'a cover' (of a letter), or is used as an expletive; as, سر دفتر *sar daftar*, 'a chief officer', سرنامه *sarnáma*, 'an envelope of a letter', سرانجام *sar anjám*, 'conclusion'.

Observation—This word admits the sign of the *izáfat* before separable pronouns; as, سرما *sari ma'*, 'our head'.

4. In the words سیلاب *sailáb*, 'overflow of water', مالک (قاب) *málik rikáb* (literally one who has influence over our throat, may cut it open if he like), 'a sovereign', قائم مقام *káyim mukám*, نایب مناب *náyib manáb*, both signifying (literally one standing in the place of another), 'a substitute', گلنار *gulnár*, 'pomegranate flower', بنام ایزد *banám Ezid*, 'by God', when its first letter ب *be* (*b*), conveys the sense of an oath.

Observation—In the phrase بنام ایزد *banám Ezid*, the sign of the *izáfat* is used when its first letter ب *be* (*b*), denotes commencement, as in the following line :—

بنام ایزد دانای اکبر

Banáme Ezide dáná-i Akbar.

'I begin this in the name of God, the Omniscient,

the Great'.

5. In the phrases in which the word شان *shān*, 'their', is used; as افسون گري شان *afsuṅgarī shān*, 'their magical art'.

6. In poetry but not in prose we sometimes meet with the words قطره *ḡatra*, 'drop', پيشه *pesha*, 'trade', and the like, ending in silent ه *he (h)*, without the sign of the *izāfat*; as, آب قطره *ḡatra āb*, 'drop of water', in the following couplet of نظامی *Nizāmī*.

توئی کافریدی ز یک قطره آب
 گهر های روشن تر از آفتاب
Tūyī kāfuridī zi yak ḡatra āb
Guharhāi raushan tar az āftāb

'Thou hast produced from a single drop of water pearls brighter than the sun'.

7. In proper names, as غلام امام *Ghulām Imām* 'a person's name', (literally the servant of a priest).

In Arabic the syllable ال *al* generally follows the *muzāf* and preceding the *muzāf ilaih* it is generally pronounced with the final letter of the *muzāf* like *ul*, as, طالب العلم *tālibul'ilm*. (literally one who seeks knowledge) 'a student.' The syllable ال *al* is not used between an Arabic and a Persian word. Hence it would be improper to say, عند الدريافت *'indaddaryāft*, 'time of investigation,' because the word عند *'ind*, 'time' is Arabic while the word دریافت *daryāft*, 'investigation,' is Persian. The Persian sign of *izāfat* comes between two Arabic or Persian words, or one Persian

and one Arabic. It never occurs with Hindí words. Hence it is, we cannot say *پتہ گل patta-igul*, 'a rose leaf,' for the word *پتہ patta*, 'leaf', is Hindí.

In Persian the *مضاف muzāf* generally precedes the *مضاف الیه muza'f ilaih*; as, *نام من námi man*, 'my name.'

In Hindustání the *muzāf* generally follows the *muzāf ilaih*; as, *مبرا نام merá nám*, 'my name.'

In concluding the subject on *إضافت izāfat* we must notice that there is a difference in such phrases as *دل تنگ dili tang*, and *دلتنگ diltang*, the former having a sign of the *izāfat* annexed to the word *دل dil*, 'heart', the latter no such sign; the one, being two distinct words signifying, 'the sad heart,' the other, being a compound adjective, meaning 'the sorrowful.' Similarly *دل ریش dilresh* 'the affliction of the heart,' and *دلریش dilresh*, 'the afflicted' &c. The former is taken abstractly, the latter personally.

PRONOUNS.

فماير Zamā'ir (plural of *فماير Z mīr*), 'Personal pronouns', are words used as substitutes for the names of persons; they are thus declined :—

NOMINATIVES.

Singular.	Plural.
Masculine or Feminine	Masculine or Feminine.
First Person <i>میں māin</i> , I	<i>ہم ham</i> we.
Second „ <i>تو tú</i> thou.	<i>تم tum</i> you.
Third „ <i>وہ wah</i> he, she, or it.	<i>وے we</i> they.

Observation—The word *وہ* *we*, 'they', is now obsolete; *وہ* *wuh*, being used for both *he* and *they* as will be seen hereafter. It is introduced here because such is the practice with the grammarians to shew the plural form distinctly.

POSSESSIVES.

Singular.

Masculine.

Feminine.

First Person میرا *merá* میرے *mere* my میری *merí* my.

Second ,, تیرا *terá* تیرے *tere* thy تیری *terí* thy.

Third ,, اسکا *uská* اس کے *uske* his اس کی *uski* her.

PLURAL.

Masculine.

Feminine.

First Person ہمارا *hamára* ہمارے *hamáre* ہماری *hamárí* our.

Second ,, تمہارا *tumhára* تمہارے *tumháre* تمہاری *tumhárí* your.

Third ,, انکا *unká* ان کے *unke* ان کی *unki* their.

OBJECTIVES.

Singular.

Plural.

Masculine or feminine

Mas. or fem.

First Person مجھکو *mujhko* or مجھے *mujhe* ہمکو *hamko* us.

Second ,, تجھکو *tujhko* or تجھے *tujhe* تمکو *tumko* you.

Third ,, اسکو *usko* or اسے *use* him انکو *unko* or انہیں *unhen* them.

unhonká &c. are now obsolete.

The words *مجھ* *mujh* and *تجھ* *tujh*, when used as attributive are nominatives, possessives, or objectives, according to the context; as, *مجھ فقیر نے* *mujh faktir ne*, 'I this humble soul,' is nominative, *مجھ فقیر کو*

mujh faktir ko, 'to me this humble soul', is objective, *tujh aise ádmí ko*, 'to a man like thee' Such phrases are now becoming obsolete. *آتش* *A'tish* has used such an expression in his *دیوان* *Diwán* (Poetical Works), where he says.

مردہ سے بدتر زبس احوال مجھہ مجنون کا تھا

خانۂ زنجیر میں دن رات اک شیون رہا

Murdi se badtar zi bas ahwál mujh majnún ka thá.

Khānaye zanjír meñ dín rāt yik shewān rahá.

'The condition of a mad man like me was more than that of the dead.

Day and night there was a knell in the chains', (i. e. the chains were weeping at the sight of my distress').

The expressions *ہم ايسے آدمی* *hām aise ádmí*, 'a man like me', *تم ايسے آدمی* *tum aise ádmí*, 'a man like you', are very common among us.

DEMONSTRATIVES.

Words which exactly point out persons or things are called *اسم اشارہ* *Ismi Ishára*, 'Demonstratives'. They are.

Singular.

Plural.

Masculine or feminine.

Masculine or feminine.

یہہ *yih* this.

یہ *ye* these.

وہ *wuh* that.

وہ *we* those.

The word relating to a demonstrative pronoun and coming after it is called *مشار الیہ* *mushárun-iláih*, as the word *آدمی* *ádmí*, 'man', in the phrase *یہہ آدمی* *yih ádmí*, 'this man'.

The words *یہہ* *yih*, 'this', and *وہ* *wuh*, 'that', in

English, refer to the latter and the former respectively; but in Hindustání this relation may be just the same or vice versa as in the following verses of آتش *A'tish*.

صاف آئینہ سے رخسار ہی اوس دلبر کا
یہ خدا کا ہی بنایا تو وہ اسکندر کا
Sáf áyini si rukhsár hi us dilbar ká.
Yih Khudá ká hi banáyá tu wuh Iskandar ká.

'The cheeks of that sweet heart are more shining than the looking-glass.

This is made by God, that by Alexander the Great.'

Here in the latter verse the word یہ *yih*, 'this', refers to the cheeks, and وہ *wuh*, 'that', to the look-ing glass.

اسیر ای دوست تیرے عاشق و معشوق دونوں ہیں
گرفتار آہنی زنجیر کا یہ وہ طلائی کا
Asír ai dost tere 'áshikó ma'shúk donoñ haiñ
Girafatár áhini zanjír ká yih wuh tiláyí ká.

'O friend! both the lovers and the beloved are captives to thee.

These are bound in iron chains, those in golden chains' (i. e. necklace).'

Here in the second verse the word یہ *yih*, 'these', refers to lovers, and وہ *wuh*, 'those', to the beloved.

اسم موصول ISMI MAUSUL.

اسم موصول *Ismi mausul* is a word or phrase depending upon another sentence called *ila* to make its sense distinctly intelligible; as, جو آدمی کہ کل آیا تھا اب حاضر ہے, *jo ádmí kikal áyá thá ab házir hai*, 'the man who came yesterday is present now'. Here the phrase جو آدمی *jo*

admi, 'the man who', is اسم موصول *ismi mauṣūl*, and the sentence کل آیا تھا *kal áyá thá*, 'came yesterday,' is صله *ṣila*, having the nominative و *wuh*, 'he', understood, the full construction according to Hindustaní grammarians being, و کل آیا تھا *ki wuh kal áyá thá*, 'that he yesterday came'. This construction of the above sentence is peculiar to the Arabic, Persian, and Hindustaní languages. The word, جو *jo* in such phrases is called حرف صله *Harfi ṣila*. اسم موصول *Ismi mauṣūl* is thus declined :—

SINGULAR.

Masculine.

Nominative جو *jo*Possessive جسکا *jiská* or جسكے *jiske*Objective جسكو *jisko* or جسے *jise*.

Feminine.

جو *jo* who or whichجسكي *jiski* whose.جسكو *jisko* or جسے *jise* whom or which

PLURAL.

Masculine.

Nominative جو *jo*.Possessive جنکا *jinká* جنكے *jinke*.Objective جنكو *jinko* or جنہیں *jinheñ*.

Feminine.

جو *jo* who or which.جنكي *jinki* whoseجنكو *jinko* or جنہیں *jinheñ* whom or which.

The prououns used in asking questions are called Hurúfi Istifhám, 'Interrogatives'. They are thus declined :—

Singular or Plural.

Masculine or Feminine.

Nominative کون *kaun* who? or which?

SINGULAR.

Masculine.

Feminine.

Possessive کسکا *kiská* or کسے *kiske*. کسی *kiskí* whose ?

PLURAL.

Masculine.

Possessive کئیں *kinká* کئے *kinke* whose ?

PLURAL.

Feminine.

Possessive کئکی *kinkí* whose ?

SINGULAR.

Masculine or Feminine.

Objective کسکو *kisko* or کسے *kise* whom ? or which ?

PLURAL.

Masculine or Feminine.

Objective کئکو *kinko* or کئہیں *kinhen*, whom ? or which ?

N. B. Personal pronouns in the second person singular, such as, تُو *tú*, 'thou', تیرا *terá*, تیری *terí*, 'thy', تجھے *tujhe*, 'thee', being terms of disrespect are not used even in common conversation. Their plurals تم *tum*, 'you', تمہارا *tumhárá*, تمہاری *tumhárí*, 'your', تمکو *tumko*, 'to you', are used in their stead as terms of respect. This rule is also observed in English. Thus in Hindustání and English we say, تم جاؤ *tum jáo*, 'you go', instead of توجا *tú já*, 'go thou'. A greater degree of respect is denoted by the words آپ *áp*, حضور *huzúr*, or جناب *janáb*, 'your honour', or some such words of similar meaning; as, آپ جایئے *áp jáyiye*, or حضور جایئے *huzúr jáyiye*, 'your

honour will be pleased to go' &c; but in addressing the Deity the singulars تُو *tú*, 'thou', تيرا *terá*, 'thy', &c, are used; as, يَا إِلَهَ تَوْسَبِكَ حَافِظَ هِي *yá Alláh tú sab kí háfiẓ hai*, 'O God! thou art the protector of all'. A similar instance is to be met with in the English Bible where we have, 'Our Father which art in Heaven, hallowed be thy name &c', such words are also to be had in poetical compositions as well as in prose as terms of familiarity or affection. Thus سَوْدَا *Saudá* in addressing His Highness نَوَابِ آصف الدوله بهادر *Nawáb Asfuddaula Bahádur*, the king of Oudh.

تُو رُو وزیرِ ہند کہ حیران ہو رہیں
شاہانِ عصر دیکھ کے تیرا یہ احتشام

Tu wuh wazír-i Hind kí hatrân ho rahén.

Sháhání 'aşr dekh kí terá yih ihtishám.

'Thou art such a vizier in India that thy contemporary sovereigns are astonished at the sight of thy pomp and glory'.

English poets have also practised this rule. Thus Montgomery :—

"Canute thy regal race is run,
Thy name hath passed away;
But for the meed this tale hath won
Which never shall decay;
Its meek unperishing renown
Outlasts thy sceptre and thy crown."

This use of the singular shews the addressee is inferior to none in the capacity in which he is represented,

and hence it is a term of respect.

The words *وہ* *wuh*, 'he', and *یہ* *yih*, 'this', are both singular and plural according to the context, and are used instead of *وے* *we*, 'they', and *یے* *ye*, 'these', respectively, for the latter are inadmissible in modern Hindustaní. Thus in the sentence *وہ جاتا ہے* *wuh jātā hai*, 'he goes', the word *وہ* *wuh* is singular. In the following couplet of *ناسخ* *Nasikh* it is used as plural :—

جو شب بیدار ہیں وہ غافلون پر رہتے ہیں غالب
 بہت سی فوج پر جاتی ہے تھری فوج شبخونکر
Ju shab bedār hain wuh ghāfilon par rahti hain ghālib.
Buhat sī fauj par jāti hi thori fauj shabkhūn ko.

'Those that are watching all night overcome those that are negligent.

Against a large army a small army goes on night attack'.

We find the word, *وے* *we*, 'they', in the following passage from *نثر بے نظیر* *Nasari Benazir* of *میر بہادر علی* *Mir Bahādur 'Alī*, written in 1217 of the Hijra year, corresponding with A. D. 1802 :—

اب تو وے دن نحوست کے نکل گئے
ab to we din nahīsat ke nikal gaye, 'now those days of misfortune are over'.

The word *ہم* *ham*, 'we', is always plural in construction but generally singular in sense; and when used as such it is equivalent to *میں* *main*, 'I'; as, *ہم نے کہا* *ham ne kahā* (literally we said), 'I said'. When we say *اب تو لوگوں نے کہا کہ ہم کچھ نہیں جانتے* *tab un logon*

ne kahá ki ham kuchh nahin jánte, 'then those persons said we know nothing', the word is plural both in sense and construction.

The above remarks on the word هم *ham*, 'we', are also applicable to the words همكو *hamko*, 'to us', اونكو *unko*, 'to them', and their other forms همين *hamen*, اونين *unen* &c.

Pronouns for the sake of emphasis are generally followed by the words هي *hi*, 'an expletive,' خود *khud* or ذات *zát*, 'self'; as, مين هي جارنگا *main hi já-ungá*, 'I alone will go', مين نے خود ديا هي *main ne khud diyá hai*, 'I myself have given it'.

The words آپس *ápas*, and باهم *báham* 'each other' are reciprocal pronouns, and denote partnership; as, ہم آپس میں بحث کرتے ہیں *ham ápas men bahs. karte haiñ*, 'we are discussing with each other'.

The idiom of the Hindustání requires the use of the words بندا *banda*, 'a servant', غلام *ghulám*, 'a slave', نیازمند *niyázmand*, 'humble', خاکسار *kháksár*, 'suppliant', احقر *ahkar*, 'humble', مخلص *mukhlis*, 'a friend', فدوی *fidwí*, 'a servant', عامی *'āsí*, 'guilty', گنہگار *gunah-gár*, 'offender', فقیر *fakír*, 'a beggar' &c, instead of the pronoun *I* as a term of humility. Similarly we respectfully speak of our superiors by using the words خود بدولت *khud badaulat*, 'your lordship', خداوند *khuddáwand*, 'my lord', پیر مرشد *piri murshid*, 'an experienced guide', صاحب قبلہ *sahib Kibla*, 'a lord who is esteemed as Kibla' (the temple of Mecca) &c, instead of *you* or *he*.

ALTERATION AND NONALTERATION of Words.

Before entering into this subject we must make some preliminary observations:—

A حرف معنوي *Harfi ma'niwi* is a particle which means nothing by itself but merely denotes certain relations subsisting between words. Under this head are included the signs of cases, the prepositions, and the adverbs of place, time, and comparison.

Let us now turn to the main subject.

Words followed by حرف معنوي *Hurúfi má 'niwi* i. e. such particles as include only the signs of cases, prepositions, and adverbs of place, time and comparison, undergo certain alterations which are noticed below:—

The word ۛ, *wuh*, 'he', followed by a حرف معنوي *Harfi ma 'niwi*, 'particle', changes its *wáo* (*w*) into *الف مضمومه* *alifi mazmúma* (i. e. *alif* pronounced with the vowel sound *پیش* *pesh*, or in other words *alif* uttered like *oo* in *good*), and ۛ *he* (*h*), into *س* *sin* (*s*); as, ۛ, *wuh*, 'he' + ڪو *ko*, 'to' = اُسڪو *usko*, 'to him'. Here ڪو *ko*, 'to', is the particle, therefore the word ۛ, *wuh* is turned into اُس *us*.

The word ۛ *yih*, 'this', followed by a particle, changes its *ي* *ye* (*y*), into *الف مكسوره* *alifi maksúra* (or *alif* pronounced with the vowel sound *زیر* *zer* like *i* in *pit*), and ۛ *he* (*h*), into *س* *sin* (*s*); as, ۛ *yih*, 'this' + مین *men*, 'in', = اِسْمِین *ismen*, 'in this'.

The word ۛ *we*, 'they', followed by a particle,

changes its *wáo* (w), into *الف مضمومه* *alif mazmúma*, or an *alif* sounded like *oo* in *foot* and *ي* *ye* (y), into *ن* *nún* (n); as, *و* *we*, 'they', + *كو* *ko*, 'to' = *انكو* *unko*, 'to them'.

The word *يے* *ye*, 'these', followed by a particle, changes the first *ي* *ye* (y), into *الف مسكورة* *alif maksúra* (î), and the second *ي* *ye* (y), into *ن* *nún* (n); as, *يے* *ye*, 'these', + *سے* *se*, 'from' = *انسے* *inse*, 'from these'.

Observation—The words *انہوں* *unhoñ* and *انہوں* *inhoñ* are used instead of *اُن* *un* and *اِن* *in* respectively, when the latter are followed by *نے* *ne*, the sign of the nominative; thus we say *انہوں نے کہا* *unhoñ ne kahá*, 'they said', *انہوں نے کہا* *inhoñ ne kahá*, 'these people said'.

When the words *میں* *main*, 'I', and *تو* *tain*, 'thou', are followed by the particle *کا* *ká*, *کی* *ki*, or *کے* *ke*, the final *ن* *nún* (n), of the words is dropped, while the *ک* *ká* (k), of the particle is changed into *ر* *re* (r); as, *میں* *main*, 'I' + *کا* *ká*, 'of', = *میرا* *merá*, 'my' (masculine); *میں* *main*, 'I' + *کی* *ki*, 'of', = *میری* *merí*, 'my' (feminine); *میں* *main*, 'I' + *کے* *ke*, 'of', = *میرے* *mere*, 'mine'; *تو* *tain*, 'thou' + *کا* *ká*, 'of', = *تیرا* *terá*, 'thy' (masculine); *تو* *tain* + *کی* *ki*, 'of', = *تیری* *terí*, 'thy' (feminine); *تو* *tain* + *کے* *ke*, 'of', = *تیرے* *tere*, 'thine'.

N. B. The word *تو* *tain* is now obsolete.

The words *میں* *main*, 'I', and *تو* *tain* or *تو* *tú*, 'thou', followed by the particle *نے* *ne*, do not undergo any alteration; as, *میں نے* *main ne*, 'I', *تو نے* *tú ne*, 'thou'.

When the word تو *tú*, 'thou,' is followed by the particle ك *ká*, كي *ki*, or كے *ke*, it is turned into ے *te*, while the ك *káf* (*k*), of the particle is changed into ر *re* (*r*); as, تو *tú* + ك *ká* = تیرا *terá*, 'thy'; تو *tú*, 'thou' + كي *ki*, 'of', = تیری *terí*, 'thy' (feminine), تو *tú*, 'thou' + كے *ke*, 'of' = تیرے *tere*, 'thy'.

The words میں *mīn*, 'I,' and تو *tú*, 'thou,' followed by any particle except those just mentioned are changed into مجھ *mujh*, and تجھ *tujh* respectively; as میں *mīn* 'I' + پر *par*, 'on' = مجھ پر *mujh par*, 'on me', تو *tú*, 'thou' + کو *ko*, 'to' = تجھ کو *tujh ko*, 'to thee'.

When the word ہم *ham*, 'we,' is followed by the particle ك *ká*, كي *ki*, كے *ke*, or كيتن *ke tayīn* the final م *mīm* (*m*) is succeeded by the vowel sound زبر *zabar* + الف ساكن *alif sākin*, 'consonant *alif* (*á*), while the ك *káf* (*k*) of the particle is changed into ر *re* (*r*); as, ہم *ham*, 'we', + ك *ká*, 'of' = ہمارا *hamárá*, 'our', ہم *ham*, 'we' + كي *ki*, 'of', = ہماری *hamárí* 'our' (feminine); ہم *ham*, 'we' + كے *ke* 'of' = ہمارے *hamáre*, 'our'.

When the word تم *tum*, 'you', is followed by the particle ك *ká*, كي *ki*, or كے *ke*, its final م *mīm* (*m*) is succeeded by the vowel sound زبر *zabar* + ه *he* (*h*) + الف *alif* (*há*) while the ك *káf* (*k*) of the particle is changed into ر *re* (*r*); as, تم *tum*, 'you', + ك *ká*, 'of', = تمہارا *tumhárá*, 'your'; تم *tum*, 'you', + كي *ki*, 'of', = تمہاری *tumhárí*, 'your' (feminine), تم *tum* 'you' + كے *ke* 'of' = تمہارے *tumháre*, 'your'.

The word جو *jo*, 'the relative who or which', is used

as masculine or feminine in the singular or plural number, but when followed by a particle it is turned into *jis* جس in the singular, and into *jin* جن in the plural; as, *jo* جو, 'which' + *par* پر, 'on' = *jispar* جسپر, 'on which', in the singular, and *jin par* جن پر, in the plural.

The words *koyi* کوئی and *kuchh* کچھ, both signifying *any*, followed by any particle is changed into *kisi* کسی; as, *koyi* کوئی 'any' + *ko* کو, 'to' = *kisi ko* کسی کو, 'to any' (one).

Observation—In poetry sometimes for the sake of euphony the word *koyi* کوئی does not undergo any alteration, though followed by a particle. Thus *Mír* میر in the following couplet says *koyi din ku* کوئی دن کو, 'on a day' instead of *kisi din ko* کسی دن کو:—

مجھ سے مت جیکو لگاؤ کہ نہیں رہنے کا
 مین مسافر ہوں کوئی دن کو چلا جاؤنگا
Mujh si mat jí ku lagá-o ki nahín rahneká.
Main musáfir hún koyi din ku chalájá-úngá.

'Set not thy heart on me, I shall not remain.

I am a traveller and shall depart some day or other'.

The words *kaun* کون, 'the interrogative who or which', and *kyá* کیا, 'what', followed by a particle, are changed into *kie* کی, in the singular, and *kin* کن, in the plural; as, *kaun* کون, 'who' + *ki* کی, 'of' = *kiski* کسی, 'whose' in the singular and *kinkí* کنکی, in the plural; *kyá* کیا, 'what', + *wáste* واسطے, 'for', = *kiswáste* کسواسطے, 'what for'? The mutation of the word *kaun* کون into *kisú* کسو is now obsolete. The word *kinhoi* کنہوں is rarely used instead of *kin* کن.

Nouns not ending in | *alif* (ا) *sákin*, consonant *alif* (ا) or مختفي *há-i mukhtaft* silent *he* (ه), though followed by a particle, never undergo any alteration ; as مرد سے *mard se*, 'from the man'.

Hindí nouns ending in | *alif* (ا) or words ending in silent *he* (ه) turn the vowel sound preceding the final | *alif* or *he* (ه) into the vowel sound زیر *zer* and change the final | *alif* or *he* (ه) into *yá-i* مجہول *yá-i majhúl* i. e. *ye* (ی) pronounced with its preceding vowel sound زیر *zer* like *a* in *say* ; as لڑکا *lar-ká*, 'a boy', + *ká*, 'of,' = لڑکے کا *lar-ke ká*, 'of the boy' ; لڑکا *lar-ká*, 'a boy' + *se*, 'from' = لڑکے سے *lar-ke se*, 'from the boy', بندہ *banda*, 'a slave', + *ko*, 'to' = بندے کو *bande ko*, 'to the slave'. To this rule there are some exceptions, such as, بابا *bábá*, 'father', چچا *chacha*, 'father's brother', دیا *dayá*, 'mercy', ما *má*, 'a mother' &c. Thus we say, آپکی دیا سے *ápkti dayá se*, 'by your favour', and not آپکے دنے سے *ápkti daye se*. This is also the case with the Persian and Arabic words ending in | *alif* (ا). Thus we say دانا کو *dáná ko*, 'to the wise', دوا سے *dawá se*, 'by the medicine', and not دانیکو *dáne ko*, دوا سے *dawe se*. The particles کا *ká*, 'of', جیسا *jaisá*, 'as', کیسا *kaisá*, 'how', ایسا *aisá*, 'such a kind', follow the rules of mutation when they are followed by other particles ; as, اوسکا گھر *uska ghar*, 'his house' + میں *meñ*, 'in' = میں گھر *uske ghar meñ*, 'in his house'. Similarly ایسے آدمی سے کام نہیں چلیگا *aise ádmí se kám nahín chalegá*, 'such a man wont do' &c.

Numeral adjectives ending in *وان* *wán*, change *وان* *wán* into *وین* *weñ*, when followed by a particle; as, *دسوان آدمی* *daswán ádmí*, 'the tenth man' + *کے ساتھ* *ke sáth*, 'with' = *دسویں آدمی کے ساتھ* *dasweñ ádmí ke sáth*, 'with the tenth man'.

Every word whether simple or part of a compound word changeable according to the directions given above undergoes an alteration; as, *گالے کے لڑکے سے* *gale kate larke se*, 'from the boy whose throat is cut'. Here the words *گالا* *galá*, 'throat', *کٹا* *kaṭá*, 'cut', and *لڑکا* *larṭká*, 'boy', are changed into *گالے* *gale*, *کٹے* *kate*, and *لڑکے* *larke*.

Observation.—If there be one changeable word it must undergo an alteration; but if more than one, the usage generally recommends the alteration of the word next to the particle, but not of the rest; as, *ٹھنڈے پانی میں* *ṭhande pání men*, 'in cold water', *ٹھنڈا پانی پینے سے* *ṭhandá pání pine se*, 'by drinking cold water'. In the former the word *ٹھنڈا* *ṭhandá*, 'cold' being followed by the particle *میں* *men*, 'in', is turned into *ٹھنڈے* *ṭhande*; in the latter the same word being followed by the particle *سے* *se*, 'by', remains unaltered, only the word *پینا* *píná*, 'to drink', being next to this particle is changed into *پینے* *pine*.

Again according to the idiom of the Hindustání language both of the expressions *ای بیٹا* *ai beṭá*, and *ای بیٹے* *ai beṭe* 'O son!' are correct. In the one, the word *بیٹا* *beṭá*, 'son', is not altered, in the other, it is changed into *بیٹے* *beṭe*, owing to the particle *کو* *ko* being

after it, for the wording here is elliptical, the full construction being, پکارتا ہوں میں سے کر *pukártá hūn main be ko*, 'I call upon the son', because such is the sense of the word ای *ai* 'O' !

For the alteration of the original form of a word it is absolutely necessary that it must be followed by a particle expressed or understood ; thus یہ *yih*, 'this' + میں *men*, 'in' = اس میں *is men*, 'in this', یہ *yih*, 'this' + وقت *wakt*, 'time' = اس وقت *is wakt*, 'this time'.

In both of the above examples the word یہ *yih*, 'this', is turned into اس *is*, the particle میں *men*, 'in' being introduced after it is expressed in the first, and understood in the second. Hence we see that اس وقت *is wakt*, was originally یہ وقت میں *yih wakt men*. Similarly in the sentence تم اپنے گھر جاؤ *tum apne ghar jā-o*, 'go to your huse', the word اپنے *apne* was originally اپنا *apnā*. It is thus altered, because the particle میں *men*, 'in', is understood after the word گھر *ghar*, 'house'.

Sometimes a word undergoes an alteration by custom though no particle is admissible after it. Thus in the following proverb the word دوسرا *dusrā*, 'on the other hand', is changed into دوسرے *dūsre* :—

ایک تو کرلا دوسرے نیم چڑھا *ek to karelā dūsre nim charhá*, 'it being a *karelā* (a most bitter vegetable), is lifted upon a bitter *nim* tree'; this expression is used when misfortune is augmented by such a cause as may lead to its excitement, for instance when an evil-minded person

is represented to be in the company of fools.

مصدر MASDAR, INFINITIVE.

مصدر *Maṣdar*, 'an infinitive', is a word from which verbs and verbal nouns are derived; as, لکھنا *likhná*, 'to write', from which we have the verbs لکھا ہی *likhá hai*, 'has written', لکھا تھا *likhá thá*, 'had written', &c., and the verbal nouns لکھائی *likhāyī*, 'writing', لکھنوالا *likhnewāla*, 'a writer', &c. In Hindustání the final نا *ná* is the sign of the infinitive.

There are two kinds of infinitives, وضعی *wax'í* and غیر وضعی *Ghair wax'í*.

When the infinitive is a pure Hindí word, it is called وضعی *Wax'í*; as, مارنا *márná*, 'to strike'.

When the infinitive is not a pure Hindí word, but is formed by adding the Hindí termination نا *ná* to foreign words, it is called غیر وضعی *Ghair wax'í*; as, قبولنا *kabúlná*, from Arabic قبول *kabúl*, 'to confess', خریدنا *kharidná*, from Persian خریدن *kharidan*, 'to purchase'.

Sometimes a غیر وضعی *Ghair wax'í* is formed by adding a Hindí infinitive to a foreign word; as, خوش کرنا *khush karná*, 'to please', from the Persian خوش *khush*, 'cheerful', and the Hindí کرنا *karná*, 'to make'. Such infinitives as, نرمانا *narmáná*, 'to soften', سونتیانا *sun-tiyáná*, 'to beat with a cudgel' &c, are now obsolete.

Many Arabic infinitives are now current in Hindustání; as, جواب *jawáb*, 'to answer', شکر *shukr*, 'to thank' &c. Such words in Arabic are either verbs

or verbal nouns according to the context; in Hindustání they are always used as substantives.

VERBAL NOUNS.

حاصل مصدر *Háṣili maṣdar*, 'a Verbal noun', is a noun derived from an infinitive; as, کشش *kashish*, 'attraction', from کشیدن *kashidan*, 'to attract', بچاؤ *bacháo*, 'protection', from بچانا *bachána*, 'to protect'.

In Arabic infinitives and verbal nouns are alike in form. They are to be distinguished by the context.

The rules for forming verbal nouns are as follow:—

Rule 1. A verbal noun is generally formed by dropping the infinitive termination ن *ná*; as, مار *már*, 'beating', from مارنا *márná*, 'to beat'.

Rule 2. Sometimes by changing the infinitive termination into وار ساكن *wáwi sákin*, consonant *wáo* (pronounced with its preceding vowel sound like *o*); as, بچاؤ *bacháo*, 'protection', from بچانا *bachána*, 'to protect'. Sometimes the second person of the indicative past is used as a verbal noun; as, چھاپا *chhápa*, 'printing'.

Rule 3. Sometimes by changing the infinitive termination ن *ná* into الف ساكن *alifi sákin* (*a*), + پے ساكن *pe sákin*, consonant *pe* (*p*), and assigning the vowel sound زبر *zabar* to the letter going before the said termination; as, ملاپ *miláp*, 'friendship', from ملنا *milná*, 'to meet cordially'.

Rule 4. Sometimes by introducing an الف *alif* (*a*) after the first letter of a word, and dropping the infinitive termination ن *ná*; as, چال *chál*, 'behaviour', from

چلنا *chalná*, 'to behave'.

Rule 5. Sometimes by changing the infinitive termination ن ná into نون ساکن *nūni sákin*, consonant *nūn* (*n*); as, ملان *milán*, 'comparison', from ملانا *miláná*, 'to compare'.

Rule 6. Sometimes Persian verbal nouns are used in Hindustání; as, دید *did*, 'sight', from دیدن *didan*, 'to see', گردش *gardish*, 'revolution', from گردیدن *gardidan*, 'to revolve', گفتار *guftár*, 'speech', from گفتن *guftan*, 'to speak', آسودگی *ásúdigí*, 'peace', from آسودن *ásúdan*, 'to be in peace'.

DERIVATIVES.

اسم مشتق *Ismi mushtak* is a noun derived from an infinitive. It is of several sorts which are thus illustrated.

1. اسم فاعل *Ismi fá'il* is a noun denoting an actor doing something of his own or of another's accord, and is a nominative, a genitive, or an objective &c, in construction, according to the context. Thus when we say کہنے والے نے کہا ہے *kahnewále ne kahá hai*, 'the narrator has related', the word کہنے والا *kahnewálá*, 'narrator', is اسم فاعل *Ismi fá'il*, denoting agency,—an action proceeding from the agent of his own accord—and is in the nominative case. But when we say مرنیوالے سے پوچھو *marnewále se púchho*, 'ask the person who is about to die', the word مرنیوالے *marnewále*, 'one who is to die', is also اسم فاعل *Ismi fá'il*, denoting agency—an action proceeding from the agent not of his own accord but of the will of Heaven—, and is in the

objective case.

In Hindī this noun is formed by changing the final الف *alif* (α) of the infinitive into ياء مجهول *yā-i majhūl* (e), and adding the words وال *wálā* in the masculine and والي *wá'ī* in the feminine; as, لکھنوالا *likhnewálā*, 'a writer', from لکھنا *likhnā*, 'to write'. It is also formed by adding the terminations وال *wálā* and باز *bāz* to nouns which if they end in الف *alif* (ā), change it into ي *ye* (e); as, from the nouns دंडا *ḍanḍā*, 'a rod', and ठप्पा *ṭhatṭhā*, 'jest', we have दंडेवाला *ḍandewálā*, 'a holder of the rod', and ठप्पेबाज *ṭhatṭhebāz*, 'a jester'. The termination हारा *hārā* is also sometimes to be met with; as, पनहारा *panihārā*, 'a water-bearer'. Sometimes this noun is formed by dropping the final الف *alif* (a) of the infinitive, and turning its preceding vowel letter into a consonant one, and adding the word हार *hār*; as, होना *honā*, 'to be', from होना *honā*, 'to be'. The words of the termination हार *hār* are very few. Sometimes the word सार *sār* is used instead of हार *hār* to denote agency; as, मलंसार *milansār*, 'affable,' from मलना *milnā*, 'to associate'.

Arabic *Ismifā'īls* current in Urdū are generally of the forms فاعل *fā'il*, فعيل *fa'il*, مفعل *muf'il*, مفاعل *mufta'il* &c; as, حاكم *hākim*, 'a governor,' كريم *karīm*, 'a benefactor,' مشفق *mushfik*, 'one who is kind,' منتظر *muntazir*, 'expectant' &c.

Persian *Ismifā'īls* are of two kinds, اسم فاعل اصلي *Ismifā'īli aṣlī* (called also اسم فاعل قياسي *Ismifā'īli*

kiyāsi or مشتق اسم فاعل *Ismifā'ili mushtak*), and اسم فاعل سماعي *Ismi fā'ili samā'i* (called also اسم فاعل تركيبي *Ismi fā'ili tarkibi*, or اسم فاعل غير مشتق *Ismi fā'ili ghair mushtak*). The former is one derived from an infinitive and ends in نده *nún dāl he* (*ndah*) preceded by a vowel sound. This vowel sound may be زبر *zabar* (*a*) according to some and زیر *zer* (*i*) according to others; as, نویسنده *nawisandah* or *nawisindah*, 'a writer' from نوشتن *nawishtan*, 'to write'; the latter is one generally formed by adding an imperative, of the second person, singular, or the words گار *gār*, گر *gar*, و *war*, گین *gīn*, ناک *nāk*, بان *bān*, or مند *mand*, to a primitive noun; as, دستگیر *dastgīr*, 'an assistant' (from دست *dast*, 'hand' and گیر *gīr*, an imperative from گرفتن *giratfan*, to hold); پرهیزگار *parhezgār*, 'an abstemious,' (main), ستمگر *sitamgar* 'an oppressor', تاجور *tajwar* (literally a holder of the crown) 'a sovereign'; خشمگین *khashmgīn*, 'wrathful,' دردناک *dardnāk*, 'painful,' فیلان *fillān*, 'an elephant driver', دولتمند *daulatmand* (literally a possessor of wealth) 'wealthy'.

The difference between اسم فاعل *fā'il* and اسم *Ismi fā'il* is as follows:—

اسم فاعل *Ismi fā'il* is a term applied to nouns always denoting agency. It denotes agency when it is merely a word and not part of a sentence, or when it is in the nominative, or genitive, or in any other case in a sentence. فاعل *Fā'il* is a word that denotes agency when it is in the nominative case in a sentence. But when

it is in any other case except the nominative, or when it is merely a word and not part of a sentence, it does not denote agency. Thus the word مشعلچی *mash'alchí*, 'a torch-bearer', is اسم فاعل *Ismi fá'il* whether it is a part of a sentence or not, whether it is a subject or a predicate, a nominative, an objective, or a locative &c; because in either instance it conveys the idea of agency; but in the sentence زيد لکھتا ہے *Zaid likhtá hai*, 'Zaid writes', the word زيد *Zaid* is اسم فاعل *fá'il* and not اسم *Ismi fá'il*; for when it is not a nominative to a verb, or when it is merely a word and not a nominative in a sentence, the idea of agency is not indicated therewith. Hence we gather that the distinction between اسم فاعل *fá'il* and اسم *Ismi fá'il* is that the idea of agency is inherent in the one, but not in the other. When we say, مشعلچی آیا ہے *mash'alchí áyá hai*, 'the torch-bearer has come,' the word مشعلچی *mash'alchí* 'torch-bearer', is in the nominative case; but when we say 'مشعلچی کو بلاؤ' *mash'alchí ko buláo*, 'call the torch-bearer', the word is in the objective case. In either instance it is اسم فاعل *ismi fá'il*, whereas in the sentence زيد آیا ہے *Zaid áyá hai*, 'Zaid has come', the word زيد *Zaid* is اسم فاعل *fá'il*, a nominative. But when we say 'زيد کو بلاؤ' *Zaid ko buláo*, 'call Zaid,' the word is in the objective case, and is no longer a اسم فاعل *fá'il*.

Observation.— اسم فاعل *Ismi fá'il* may be a اسم فاعل *fá'il*, but اسم فاعل *fá'il*, can never be an اسم *ismi fá'il* as is evident from the preceding illustration.

اسم مفعول ISMI MAF'UL.

اسم مفعول *Ismi maf'úl* is a participial noun or adjective derived from an infinitive, and denotes the object acted upon; as مظلوم *mazlúm*, 'the oppressed,' from the Arabic infinitive ظلم *zulm*, 'to oppress.'

The difference between اسم مفعول *Ismi ma'fúl* and مفعول *maf'úl* is as follows:—

اسم مفعول *Ismi maf'úl* is a term applied to nouns always denoting *the object acted upon*. It bears this sense when it is merely a word and not a part of a sentence, or when it is in the objective, the genitive or in any other case in a sentence.

مفعول *Maf'úl* is a word that bears the sense of *the object acted upon* when it is in the objective case in a sentence, but when it is in any other case except the objective or when it is merely a word and not a part of a sentence, it does not convey the same sense. Thus in the phrase دستاویز لکھی ہوئی *likht huyi das-tá'wez*, 'a written document', the word لکھی ہوئی *likht huyi*, 'written' is اسم مفعول *Ismi máf'úl*, whether it is a part of a sentence or not, whether it is a subject or a predicate, a nominative, an objective, or a locative &c; because in either case it has an idea of *the object acted upon*, but in the sentence اوسنے زید کو مارا *usne Zaid ko márá*, 'he struck Zaid', the word زید *Zaid* is مفعول *maf'úl*, and not اسم مفعول *Ismi maf'úl*; for when it is not an object of a verb, or when it is merely a word and not an object in a sentence; the idea of *the*

object acted upon is no longer represented by it.

The terminations denoting اسم مفعول *Ismi maf'úl* in Hindí words are generally هوا *hu-á* and گیا *gayá* or their corresponding feminines ہوئی *hayi* and گئی *gayi*, annexed to a past tense of a verb; as لکھا *likhá hu-á*, 'written', بھیجی گئی *bhejigayi*, 'remitted'. Sometimes the past tense is used as اسم مفعول *Ismi maf'úl*, as the word مارا *márá*, 'beaten', for مارا گیا *mará gayá* in the sentence وہ تو میرا مارا ہی *wuh to merá márá hai*, 'he is the man whom I have punished'.

Persian *Ismi maf'úls* current in Hindustání end in * *he* (silent *h*), affixed to a past tense; as, گزشتہ *guzashtah*, 'the past'.

Arabic words of the form اسم مفعول *maf'úl* are the Arabic *Ismi maf'úls* used in Urdú; as مذکور *mazkúr*, 'the aforesaid'.

There are some words of certain forms in Arabic which are either اسم فاعل *Ismi fá'il* or اسم مفعول *Ismi maf'úl* according as the penultimate is followed by the vowel sound زیر *zer* (*i*) or زبر *zabar* (*a*); thus the word امتحن when pronounced *mumtahin* is اسم فاعل *Ismi fá'il*, meaning 'an examiner'; but when pronounced *mumtahan*, it is اسم مفعول *Ismi maf'úl*, meaning 'an examinee.'

INSTRUMENTAL NOUN.

اسم آلہ *Ismi ála* is a noun denoting an instrument by which an action is performed; as, قلم *kalan* (an instrument by which we write) 'a pen', بادکش *bádkash*

(an instrument by which we get air) 'a fan'.

This noun is formed sometimes by changing the infinitive termination *نا ná* into *ني ní*; as, *كترني katar ní*, 'scissors', from *كترنا katar ná*, 'to cut'. Sometimes the infinitive itself is used as an instrumental noun; as, *بیلنا bel ná*, which means 'to spread out,' or 'a rolling pin,' according as it is used as an infinitive or a substantive. Sometimes this noun is irregularly formed; as, *دنتون dantaun*, 'a stick used as a toothpick,' from *دانت dánt*, 'tooth.'

In Persian an imperative added to a substantive denotes instrumentality; as *رومال rúmál*, 'a handkerchief', from *رú*, 'face', and *مال mál*, 'rub thou,' an imperative of *مالیدن málidan*, 'to rub'.

In Arabic the initial *م mím* (*m*) of instrumental nouns is followed by the vowel sound *زیر zer* (*i*); as, *مقراض mikraz*, 'scissors', *مفتاح miftah*, 'a key'.

اسم ظرف ISMÍ ZĀRF

Ismí Zārf is a noun denoting when or where an action takes place. It is called *ظرف زمان zarfi zamán*, or *ظرف مكان zarfi makán*, according as it indicates time or place. Hindí words belonging to this class of nouns terminate in the following terminations signifying position:—

1. *باري Barí*; as, *كالي باري Kalibári*, 'Temple of Káli' (where the goddess is worshipped).
2. *ستهان Sihán*; as, *ديوستان dewasthán*, 'a temple of a god' (where he is adored).

3. *Sāl*; as, *taksāl*, 'a Mint'.

4. *Wārī*; as, *phulwārī*, 'a flower-garden'.

Persian words of this class end in the following terminations, all signifying place.

1. *Khāna*; as, *kutubkhāna* (a place where books are deposited) 'a library'.

2. *Dān*; as, *kalamdān*, 'a pen-case'.

3. *Zār*; as, *gulzār*, 'a garden'.

4. *Sitān*; as, *gulistān*, 'a garden'.

5. *Shan*; as, *gulshan*, 'a garden'.

6. *gāh*; as, *khābgāh*, 'a bedroom'.

7. *kada*; as, *maikada*, 'an alehouse'.

The use of these different terminations whether Hindī or Persian depends upon custom. The Persian terminations *zār* and *kada* &c. as exemplified above with the exception of *khāna* and *dān* are not added to Hindī words. Hence it would be incorrect to say *phūlzār* in the sense of *flower-garden*, for *phūl*, 'flower' is a Hindī word. But in familiar thought not in elegant expressions we say *bhanger khāna*, 'a place where hemp liquor &c. is to be had', like coffee house in England; and *ugāldān*, 'a spitting pot'.

The difference between *Ismi zarf*; *ظرف* *zarf*, and *maf'ul fih*, may be thus pointed out:—

Ismi zarf is a term always conveying the idea of time or place, whether used as a word, a

phrase, or a sentence; as a nominative, an objective, or any other case.—ظرف *ẓarf* is a word not always denoting position or time. It does so according to the context, when it is a phrase or a sentence, but not when it is merely a word. It may not always be in the locative case.—مفعول فيه *Maf'ul fih* expresses locality or time when it is only in the locative case.—Thus the words سونے کا وقت *sone ka' waqt*, 'bed time', کتب خانہ *kutub khāna*, 'library', are instances of اسم ظرف *Ismi ẓarf*; but درخت سے *darakht se*, 'from the tree', in the sentence وہ درخت سے گر پڑا *wuh darakht se gir para'*, 'he fell from the tree', is ظرف *ẓarf*; because when we say درخت کا *darakht ka'*, 'of the tree', it loses the idea of locality.—Again اوسمیں *usmeñ*, 'into it', in the sentence میں نے *main ne* اوسمیں ڈال دیا *us meñ dāl diya'*, 'I dropped into it', is مفعول فيه *maf'ul fih*; for it is in the locative case.

Observation.—The term locative is not here taken in its strictest Latin sense. It is a noun or pronoun denoting position or time in which an action is performed.

اسم حالیہ *ISMI ḤALIYA*.

اسم حالیہ *Ismi ḥaliya* is a noun which denotes the state in which we view the subject or the object; as, زید مسکراتا جاتا ہے *Zaid muskurāta' jāta' tha'*, 'Zaid was going on smiling', میں نے زید کو روتے دیکھا *main ne Zaid ko rote dekhā*, 'I saw Zaid weeping'. Here the words مسکراتا *muskarāta'*, 'smiling', and روتے *rote*, 'weeping', are instances of *Ismi ḥaliya*; the former

denoting the state of the subject, the latter of the object. There are some Persian words of this class current in Hindustání, such as, شادان *shádán*, 'delighting' خندان *khandán*, 'laughing', گریان *griyán*, 'weeping', &c.

اسم تصغیر *ISMI TASGHIR*.

Ismi tasghir is a noun which denotes hatred or diminution; as, مردک *mardak*, 'a man', طفلک *tiflak*, 'a boy'.

ADJECTIVE.

صفت *Sifat*, 'an Adjective', is a word which denotes the quality of a noun. The noun qualified is called موصوف *mausúf*; as, اچھا آدمی *achchhá ádmí*, 'a good man'. Here اچھا *achchhá*, 'good' is صفت *sifat*, and آدمی *ádmí*, 'man', is موصوف *mausúf*.

DEGREES OF COMPARISON.

When the adjective denotes a simple quality it is called صفت مشبہ *sifati mushabbah*, 'an adjective in the Positive degree', as, اچھا *achchhá*, 'good', برا *burá*, 'bad'. When an adjective denotes a greater degree of the quality than the Positive it is termed اسم تفضیل *Ismi tafzíl*, 'an adjective in the comparative or superlative degree'; as, یہ اس سے بہتر ہے *yih us se bihtar hai*, 'this is better than that', یہ سب سے بہتر ہے *yih sab se bihtar hai*, 'this is the best of all'.

In Hindustání the rules of forming the comparatives and superlatives are very vague. They are formed by connecting prepositions with words denoting objects with which comparison is made, as

exemplified above, or by prefixing the words **بہت** *buht*, 'more', and **بہت ہی** *buht hí*, 'most', or **زیادہ** *ziyáda*, 'more', and **نہایت** *niháyat*, 'most', or words of similar meaning to the positive; as positive **اچھا** *achchhá*, 'good', comparative **بہت اچھا** *buht achchhá*, 'better', and superlative **بہت ہی اچھا** *buht hí achchhá*, 'best',

Persian adjectives are compared by adding **تر** *tar* and **ترین** *tartín* to the positive; as positive **بہ** *bih*, 'good', comparative and superlative **بہتر** *bihtar*, 'better', and **بہترین** *bihtartín*, 'best'. The words **بہتر** *bihtar* and **بہترین** *bihtartín*, convey the same idea, only the termination in the latter is redundant. The superlative degree in English corresponds with **مبالغہ مبیغہ** *sigḥai mubálgha* in Arabic; as, **سجّاد** *sajjád*, 'one who so much bows down his head as to shew the greatest adoration'; but then all Arabic adjectives do not admit it.

Arabic adjectives are compared according to the rules of Arabic grammar; as positive, **کبیر** *kabir*, 'great', comparative, or superlative, masculine, singular, **اکبر** *akbar*, feminine singular, **کبریٰ** *kubara*, masculine plural, **اکابر** *akábir*, feminine plural **کبریات** *kubrayát*, 'greater' or 'greatest'.

N. B. It must be observed that in Arabic all the nouns above classified under the head of **اسم مشتق** *Ismi mushtak*, are derived from the infinitives; but in Persian and Hindustaní they are not always derived from infinitives, that in the latter dialects though the term **اسم مشتق** *ismi mushtak*, or Derivative, is not always

properly applicable to such nouns as are not derived from the infinitive, yet they are so named by grammarians, because they are so called in Arabic.

فعل *Fi'l VERB.*

فعل *Fi'l*, 'a Verb', is a word which expresses its meaning by itself, and conveys the idea of time; as, *wuh átá hai*, 'he comes'.

There are several kinds of verbs which are defined and exemplified below:—

1. فعل متعدي *Fi'li muta'addi*, 'an Active verb', denotes an action passing from an agent to an object; as, *main kitáb likhtá hún*, 'I am writing the book'. It is subdivided into,

(a) متعدي بیک مفعول *Muta'addi ba yak maf'úl*, or an Active verb having one object; as, *kitáb láo*, 'bring the book'.

(b) متعدي بدو مفعول *Muta'addi ba do maf'úl*, an Active verb having two objects; one direct, and the other indirect; as, *hamko rupiya do*, 'give me a rupee', and.

(c) متعدي بسہ مفعول *Muta'addi basah maf'úl*, an Active verb having three objects; as, *Rám ko Hari Charan se das rupiya dilá do*, 'have ten rupees realized from Hari Charan for Rám'.

2. فعل لازمی *Fi'li Lázmí*, 'a Neuter verb', expresses an action confined to the agent; as, *main játá hún*, 'I am going'.

3. فعل معروف *Fi'li ma'rúf* is a verb of which the nominative is known; as, رام نے کو مارا *Rám ne Ráwan ko mārā*, 'Rám killed Ráwan'.

4. فعل مجهول *Fi'li majhúl*, 'a Passive Verb' is one of which the nominative is not known; as, وارن مارا گیا تھا *Ráwan mārágayá thá*, 'Ráwan was killed'. In this example مارا گیا تھا *mārágayá thá*, 'was killed', is فعل مجهول *Fi'li majhúl*, of which the nominative or the murderer is not known, while the word Ráwan, though according to English grammarians is a *nominative* to the said verb, is an *object* according to Hindustání grammarians, who in support of their assertion argue that Ráwan is the person to whom the action of the agent is directed.

This verb is formed by annexing to the ماضی مطلق *māxi-i mutlak*, 'Past Tense' of an active verb in the third person, singular a part of the verb جانا *jānā*, 'to go', (the latter losing its literal sense in such a case); as, لکھا گیا *likhá gayá*, 'is written'. This rule may further be illustrated thus:—

An active verb in any tense, gender, number and person is turned into a passive verb of the same tense, gender, number, and person by annexing the same tense of the same number, &c, of the verb جانا *jānā* to the past tense of the active verb. Thus مارتا ہی *mártá hai*, 'strikes', is an active verb in the present tense, of the third person, masculine, singular; to turn it into a passive verb of the present, of the third person, mas-

culine, singular, we first find out the past tense of the verb which is مارا *mārā*, 'struck'; we then discover the word جاتا *jātā hai*, 'goes', the present, of the third person, masculine, singular, of the verb جانا *jānā*, and then add this to the said past tense; the verb then becomes مارا جاتا *mārājātā hai*, 'is struck', this is the passive verb required.

5. فعل صحيح *Fī'li sāḥih*, 'a Regular verb', is one which forms its tenses according to rule, and does not undergo any alteration in its conjugation; as, بولا *bolā* 'told', from بولنا *bolnā*, 'to tell'.

6. فعل غير صحيح *Fī'li Ghairsāḥih*, 'an Irregular verb', is one which does not form its tenses according to rule, and consequently undergoes certain alterations in its conjugation; as, گیا *gayā*, 'went', from جانا *jānā*, 'to go'.

7. فعل ناقص *Fī'li Nākis*, is a neuter verb which requires another word besides its nominative to complete the sense; as, عالم ہوا *wuh'ālim hu-ā*, 'he became learned'. Here the word ہوا *hu-ā*, 'became', is فعل ناقص *Fī'li nākis*, its فاعل *fā'il*, 'nominative', i. e. the word *wuh*, 'he', is called the اسم *Ism*, and the word عالم *ālim* 'learned', a word very different from the nominative to which the verb is related is called the خبر *Khabar* of the verb.

Observation.—In the foregoing example the words *wuh*, 'he', and ہوا *hu-ā* 'became', may be parsed; as, مبتدا *mubtidā*, 'subject', and حرف ربط *harfī rabt*, 'copula'

respectively. In either way the sentence is called جملة اسمیه *Jumla-i ismiya*, and not جملة فعلیه *Jumla-i Fi'liya* for the latter is a term applied to sentences that are formed by the combination of nominatives and verbs, whereas such nominatives and verbs as in the sentence under consideration are termed مبتدا *Mubtidá*, Subject, and خبر *Khábar*, Predicate, respectively, and not فاعل *fá'il*, nominative, and فعل *fi'l*, verb, by Hindustání grammarians, though they are so termed by English grammarians.—The sentence here is called جملة اسمیه *Jumla-i Ismiya* a term applied to such sentences as are formed by the combination of the subject and the predicate. It would be important here to point out the difference between فعل ناقص *fi'li nákis* and حرف ربط *harfi rabt*. The former is always a verb, the latter may be a verb as in the preceding example, or simply a letter, placed between two words to assign a certain meaning to them as in سراپا *sárapá*, 'from head to foot', where the letter | *alif* (a), placed between the words سر *sar*, 'head', and پا *pá*, 'foot', denotes continuity.

The verbs هونا *honá*, 'to be', and رہنا *rahná*, 'to remain', and other verbs of similar meaning are of the class of فعل ناقص *Fi'li nákis*.

N. B. In the sentence لڑکا ہوا *larká hu-á*, 'the child is born', the word ہوا *hu-á*, 'is born', is not فعل ناقص *Fi'li nákis*; because according to its meaning here it is not related to any other word besides its nominative. It is called فعل تام *Fi'li tám*, as will be clear from the

following definition :

8. فعل تام *Fi'li tām* is a verb which to complete the sense requires no other word than its *nominative* if neuter; or *objective* if passive, or both its *nominative* and *objective* if active ; as, وُہ گیا *wuh gayá*, 'he went,' وُہ مارا گیا ہے *wuh mārā gayá hai*, 'he is killed,' اُس نے کتاب پڑھی *us ne kitāb parhī*, 'he read the book'.

9, فعل مثبت *Fi'li musbat* is a verb which denotes affirmation, as, میں لکھتا ہوں *main likhtā hūn*, 'I am writing'

10 فعل منفی *Fi'li manfi*, or فعل نفی *Fi'linafi*, is a verb which implies negation ; as, تم نہیں گئے *tum nahīn gaye* 'you did not go.'

Observation:—In the above example the word گئے *nahīn*, 'not,' is considered a part of the verb گئے *gaye*, 'went.' It must also be borne in mind that the imperative in the affirmative and negative sense such as جاؤ *jā-o*, 'go,' and مت جاؤ *māt jā-o*, 'don't go,' are termed امر *Amr* and نہی *Nihī* respectively, and not مثبت *musbat* and منفی *manfi*.

11 *Fi'li mā'tūf* is a verb followed by another verb, and is formed by adding کر *kar* or کے *ke* to the imperative of the second person singular. This verb rendered into English becomes a Participle ; as, اُٹھکر وُہ گیا *wuh uṭhkar chalāgayá*, or اُٹھکے وُہ گیا *wuh uṭhke chalāgayá*, 'having got up he went away'. Here the word اُٹھکر *uṭhkar* or اُٹھکے *uṭhke*, 'having got up,' is equivalent to اُٹھا اور *uṭhā aur*, 'got up and' i. e. اُٹھا اور گیا

Observation—If the consonant letter preceding this additional | *alif* (*a*) be a consonant | *alif* (pronounced with the preceding vowel sound like *á*) or a consonant ي *ye* (pronounced with the preceding vowel sound like *e*) or a consonant , *wáo* (uttered with the preceding vowel sound like *o*), it is changed into لام مفتوح *lámí mastúh* (*l*) uttered with the vowel sound ز *zabar* (*a*) after it. Thus from the words کھانا *kháná*, 'to eat,' دینا *dená*, 'to give,' سونا *soná*, 'to sleep,' we have کھانا *khiláná*, 'to feed,' دلانا *diláná*, 'to cause to give,' and سلانا *suláná*, 'to lull,' respectively by changing the | *alif* (*a*), ي *ye* (*e*), and , *wáo* (*o*) respectively into ل *lám* (*l*) uttered with the vowel sound ز *zabar* after it, and putting in an additional consonant | *alif* (*a*) before the infinitive termination نا *ná*. It must also be noticed here that if the consonant letter preceding this additional | *alif* (*a*) be preceded by a consonant ي *ye* (*i*) or a consonant , *wáo* (*o*) the *i* or *o* is dropped. Thus from سیکھنا *sikhná*, 'to learn,' we have سیکھانا *sikháná*, 'to teach,' the second letter i e ي *ye* (*i*) of سیکھنا *sikhná* preceding ک *khe* (*kh*) being dropped in سیکھانا *sikháná*; from بولنا *bolná*, 'to speak,' we have بولانا *buláná*, 'to call,' the second letter , *wáo* (*o*) of بولنا *bolná*, preceding ل *lám* (*l*) being suppressed in بولانا *buláná*, 'to call'.

We must further observe that causal verbs having two objects are formed by putting in , *wá* before the

infinitive termination if it is not preceded by a consonant , *wáo* (o) or consonant ي *ye* (e), as, بچرانا *bach-wáná*, 'to have any thing saved from something else,' from بچنا *bachná*, 'to be saved'. If the infinitive termination be preceded by a consonant , *wáo* (o) or a consonant ي *ye* (e), the , *wáo* (o) or ي *ye* (e) is changed into consonant ل *lám* (l) before assuming the above syllable , *wá*; as سلوانا *sulwáná*, 'to have any one lulled by any means,' and دلوانا *dilwáná*, 'to cause to give from a certain source,' from سونا *soná*, 'to sleep,' and دینا *dená*, 'to give', respectively.

3. By making certain alterations in some lettters excepting ا *alif* (a), و *wáo* (w), and ي *ye* (y). This formation is irregular; as, بیچنا *bechná*, 'to sell,' from بکنا *bikná*, 'to be sold,' چھورنا *chhorná*, 'to leave,' from چھوٹنا *chhútná*, 'to be left.'

Some verbs are used either as active or neuter; as, کھجلانا *khujláná*, 'to itch.' When we say اپنا بدن کھجلائی *wuh apná badan khujlatá hai*, 'he itches his body,' the verb is Active; but when we say بدن کھجاتا ہی *badan khujátá hai*, 'the body itches,' it is neuter.

MOOD.

There are no moods in Hindustání except the *Imperative* and the *Infinitive* which are called امر *Amr* and مصدر *Maşdar* respectively. The former indicates command; as آؤ *á-o*, 'come', while the latter represents the root form of the verb; as مارنا *márná*, 'to

strike'. The nominative to the Imperative is generally suppressed as has already been exemplified. The Imperative in Hindustání has three persons; thus.

SINGULAR.

First Person *چاہئے کہ میں ماروں* *cháhíye ki main máruñ*,
'I ought to strike.'

Second Person *چاہئے کہ تو مارے* *cháhíye ki tú máre*,
'thou, ought to strike.'

Third Person *چاہئے کہ وہ مارے* *cháhíye ki woh máre* 'he ought to strike.'

PLURAL.

First Person *چاہئے کہ ہم ماریں* *cháhíye ki ham máren*,
'we ought to strike.'

Second Person *چاہئے کہ تم مارو* *cháhíye ki tum máro*,
'you ought to strike.'

Third Person *چاہئے کہ وہ ماریں* *cháhíye ki we máren*,
'they ought to strike.'

The above instances in the first, the second, and the third persons shew that the duty incumbent on a person is as it were a commandment to him.

When the imperative implies negation it is called *Nihí* 'نہی', as, *مت آؤ* *mat á-o* 'do n't come'.

The meaning of the other Moods is indicated by the Tenses as will be seen in the following :—

TENSE

1, *حال* *Hál*, 'Present Tense,' denotes the time present, as, *آتا ہے* *wuh áta hai*, 'he comes'.

2. ماضی مطلق *Māzī-i mutlak* 'Past Tense,' denotes the period past at any time; as, آیا, *wuh áyá*, 'he came'.

3. ماضی قریب *māzī-i karīb*, 'Present Perfect,' denotes the time just now past; as, آیا ہی, *wuh áyá hāi*, 'he has come'.

4. ماضی بعید *Māzī-i ba'id*, 'Past Perfect,' represents the time long ago, as, آیا تھا, *wuh áyá thā*, 'he had come'.

5. ماضی احتمالی *māzī-i shakkia* or ماضی شکہ *māzī-i ihtimālī*, denotes the time supposed to have passed away. It implies a doubt and hence it is termed شکہ *shakkia* from شک *shak*, 'doubt'. It conveys the idea of the Potential and the Subjunctive moods; as, اوسنے, *usne parhā hogā*, 'he might have read,' اگر وہ, *agar wuh wahān ho*, 'if he be there'.

6. ماضی نا تمام *Māzī-i Istimrārī*, or ماضی استمراری *māzī-i nātamām*, denotes the period at which an action begun and was going on but not finished. It is a past tense of the indicative in the progressive form; as, شخص آتا تھا, *wuh shakhṣ ātā thā*, 'the man was coming'.

7. ماضی تمنائی *Māzī-i shartī*, or ماضی تمنائی *Māzī-i tamannāyī* denotes that an action is not actually performed but that the agent expresses his desire that if it had been completed, certain conditions would have been fulfilled. It is a Subjunctive mood in the Past Perfect Tense; as, اگر وہ پڑھتا, *agar wuh parhātā*, 'had he read'.

8. مضارع *Muṣāri'* conveys the idea of both, present and future ; as, آئے *wuh āye* 'may come,' i.e. he may come now or hereafter.

9. مستقبل *Mustaḥbil*, Future Tense, denotes the time to come, as, آئیگا *wuh āyegá*, 'he will come'.

N. B. The plural verb is used instead of the singular for the sake of respect, as, بابو آئے ہیں *Bábú áye hain*, 'the Bábú (have) has come'. Were we to use the singular form and say بابو آیا ہی *Bábú áyá hai*, it would make no difference in sense, but it would be a term of disrespect.

RULES FOR FORMING THE MOODS AND TENSES.

The root form of the verb is the infinitive from which all moods and tenses of verbs are thus derived :

An Imperative singular of the second person is formed by dropping نا *ná* ; the sign of the infinitive, as, لکھ *likh*, 'write (thou),' from لکھنا *likhná*, 'to write'.

The Imperative plural of the second person is obtained by making the last letter of the imperative singular followed by the vowel sound پیش *pesh* and then adding a consonant و *wáo* uttered with the preceding vowel sound like *o* ; as, لکھو *likho*, 'write' (you) from لکھ *likh*, 'write (thou)'

The Indicative past tense of the singular number in any person is formed by making the final letter

of the imperative singular (when it does not end in a consonant | *alif-a-or* a consonant , *wáo-o-*) followed by the vowel sound (بر) *zabar* and adding a consonant | *alif* uttered with the preceding *zabar* like *á* ; as *بیتھا* *baiṭhá* (I, thou, or he) 'sat,' from *بیٹھ* *baiṭh*, 'sit' (thou); the corresponding plural of the above is obtained by making the final letter of the said imperative followed by the vowel sound (یر) *zer* and adding a consonant (ی) *ye* uttered with its preceding *zer* like *e*; as, *بیٹھے* *baiṭhe* (we, you, or they) 'sat.' When the said imperative ends in a consonant | *alif*, uttered with its preceding vowel sound like *á*, or in a consonant , *wáo* uttered with its preceding vowel sound like *o* the said past tense is formed by adding *یا* *yá* or *ئے* *ye* according as the verb is singular or plural instead of making any alterations that have been done in the preceding examples ; as, *لایا* *láyá*, (I, thou, or he) 'brought', *لئے* *láye*, (we, you, or they) 'brought,' from *لا* *lá*, 'bring' (thou) ; and *سو یا* *soyá* (I, thou, or he) 'slept,' *سوئے* *soye*, (we, you, or they) 'slept,' from *سو* *so*, 'sleep' (thou). When the penultimate of the said imperative is followed by a vowel sound it becomes a consonant letter upon assuming such alterations as have been made in the instance of *بیتھا* *baiṭhá*, 'sat,' thus *سركا* *sarká*, 'moved,' from *سرك* *sarak*, 'move' (thou). In the imperative form *سرك* *sarak*, 'move,' the letter , *re* (ر) is followed by the vowel sound (بر) *zabár*

(a), while in the past indicative form سرکا *sarkā*, 'moved,' the *re* (r) is not followed by any vowel sound.

The Indicative Present Perfect of the singular is formed in the first person by adding ہوں *hūn*, and in the second and the third persons by annexing ہی *hai* to the past, indicative, singular; while the same of the plural in the first and the third persons can be had by adding ہیں *haiṅ*, and in the second person by annexing ہو *ho* to the past, indicative, plural; as, بیٹھا ہوں *baiṭhā hūn*, 'I have sat,' بیٹھا ہی *baiṭhā hai*, '(thou or he) has sat' بیٹھے ہیں *baiṭhe haiṅ*, '(we or they) have sat,' بیٹھے ہو *baiṭhe ho*, '(you) have sat'; But when *ne*, the sign of the nominative is used, this tense in any person is formed by adding ہی *hai* and ہیں *haiṅ* to the Indicative, past, according as the verb is singular or plural; as, میں نے لکھا ہی *main ne likhā hai*, 'I have written,' ہم نے لکھا ہی *hamne likhā hai*, 'we have written,' تم نے لکھا ہی *tumne likhā hai*, 'you have written,' اس نے لکھا ہی *usne likhā hai*, 'he has written,' انہوں نے لکھا ہی *unhoṅ ne likhā hai*, 'they have written,' تم نے چٹھی لکھی ہی *tumi ne chitthī likhī hai*, 'you have written a letter,' تم نے چٹھیاں لکھی ہیں *tumne chitthiāṅ likhī haiṅ*, 'you have written the letters.' The above examples show that when, *ne* is used either with a singular or a plural nominative the verb assumes the singular form except when the object is plural in

which case the verb also takes up a plural termination as is evident from the last example.

The Indicative Past Perfect of the singular and plural numbers in all persons are formed by adding *تھا* *thá* and *تھے* *the* to the Indicative, Past Tense, of the singular and the plural respectively ; as, *بیٹھا تھا* *baiṭhā thá*, '(I, thou, or he) had sat,' *بیٹھے تھے* *baiṭhe the*, '(we, you, or they) had sat.'

The Indicative, Progressive Past, in all the persons is formed by adding *تھا* *tá thá* or *تھے* *te the*, to the imperative, second person, singular, according as the verb is singular or plural ; as, *بیٹھتا تھا* *baiṭhtā thá*, '(I, thou, or he) was sitting,' *بیٹھتے تھے* *baiṭhte the*, '(we, you, or they) were sitting.'

The Past Perfect of the subjunctive is formed by dropping *تھا* *thá* and *تھے* *the* of the progressive form treated of in the foregoing paragraph ; as, *بیٹھتا* *baiṭhtā*, 'had (I, thou, or he) sat,' *بیٹھتے* *baiṭhte*, 'had (we, you, or they) sat.'

ماضی شکی *Māzī-i shakkī*, the potential or subjunctive past when its nominative is followed by *نے* *ne*, is formed in all the persons by adding to the simple form of the indicative past the word *ہوگا* *hogá* or *ہونگے* *honge*, according as the verb is singular or plural in agreeing with its object ; as, *میں نے لکھا ہوگا* *main ne likhā hogá*, 'I might have written,' *تو نے لکھا ہوگا* *tūne likhā hogá*, 'thou mightst have written,' *اوس نے لکھا ہوگا* *usne likhā hogá*, 'he might have written,' *ہم نے لکھا ہوگا*

ہوگا *hamne likhá hogá*, 'we might have written,' ہم نے خط *hamne khat likhe hoñge*, 'we might have written letters.' In the last example the verb is plural agreeing with the plural object, خط *khat*, 'letters.' When its nominative is not followed by the particle, نے *ne*, the first person singular and the second person plural of this tense are formed by adding, ہونگا *húngá*, and ہوگے *hoge* respectively to the simple form of the indicative, past, the other persons and numbers being like those verbs of this class of which the nominative is followed by نے *ne*; as, میں بیٹھا ہونگا *main baithá húngá*, 'I might have sat,' تم بیٹھے ہوگے *tum baiṭhe hoge*, 'you might have sat,' ہم بیٹھے ہوگے *ham baiṭhe hoñge*, 'we might have sat,' وہ بیٹھا ہوگا *wuh baiṭhá hogá*, 'he might have sat' &c. Sometimes the final, گا *gá* in this tense is omitted; as, وہ آیا ہو *wuh áyá ho*, 'he might have come.'

The مضارع *muzári* of the first person singular is formed by making the final letter of the imperative of the second person—provided it does not end in ا *alif* (a), ی *ye* (i), or و *wáo* (o),—followed by the vowel sound, یش *pesh* and then adding the consonants, و *wáo* and ن *nín* both together pronounced with the preceding vowel sound like *ín* while its corresponding plural and the plural in the third person of that tense is formed by putting in the vowel sound, یر *zer* instead of the

said vowel sound, پش *pesh* and adding the consonants, ي *ye* and ن *nún*, uttered with the foregoing vowel sound زیر *zer* like *en*; as, میں بیٹھوں *main baiṭhūn* 'I may sit,' ہم بیٹھیں *ham baiṭhēn*, 'we may sit,' وہ بیٹھیں *we baiṭhēn*, 'they may sit,' 'but when the said imperative ends in consonant | *alif* (*a*) or و *wáo* (*o*), the final consonant letter is retained in forming مضارع *muzā'arī*,' which then in the first person singular can be had by adding ن *nún*, and in the first and the third persons plural by annexing یں *yeñ*; as, میں کھاؤں *main kháun*, 'I may eat,' میں سوؤں *main souñ*, 'I may sleep,' ہم کھائیں *ham kháyeñ*, 'we may eat,' وہ کھائیں *we kháyeñ*, 'they may eat,' ہم سوئیں *ham soyēñ*, 'we may sleep,' وہ سوئیں *we soyēñ*, 'they may sleep'. The second and the third persons singular of this tense are formed by making the final letter of the said imperative—if it does not end in | *alif* (*a*), ي *ye* (*i*), or و *wáo* (*o*)—followed by the vowel sound, زیر *zer* and then annexing a consonant, ي *ye* uttered with the afore-said vowel sound like *e*; as, بیٹھے *baiṭhe* (thou or he) 'may sit'; the second person plural of this tense is formed by making the said imperative followed by the vowel sound پش *pesh*, and then adding the consonant, و *wáo* uttered with that vowel sound like *o*; as, تم بیٹھو *tum baiṭho*, 'may you sit,' but when the said imperative ends in consonant | *alif* (*a*) or consonant و *wáo* (*o*) its final

consonant is retained in forming the second person plural of this tense, and the syllable 'o is added to it; as, تم کھاؤ *tum khaō*, 'you may eat,' تم سوؤ *tum so-o*, 'you may sleep'. Also when the said imperative ends in ا *alif* (á) or و *wáo* (o), its final consonant is retained in the second and the third persons singular which are obtained by adding, تے *te* to it; as, تو کھا تے *tú kháye*, 'thou mayst eat', وہ کھا تے *wuh kháye*, 'he may eat', تو سو تے *tú soye*, 'thou mayst sleep', وہ سو تے *wuh soye*, 'he may sleep'. Again when the said imperative ends in ی *ye* (í) it is conjugated in this tense just like the words کھانا *kháná*, 'to eat,' and سونا *so-ná*, 'to sleep'; as, میں پیوں *main piún*, 'I may drink', ہم پینے *ham piyen*, 'we may drink', and so on.

In مضارع *muzári*' instead of ہوئے *ho-e* 'it may be', we sometimes say, ہو *ho*.

It should now be observed that in مضارع *muzári*' the masculine, the feminine, the second, and the third persons, singular, are all alike.

The Indicative future is formed by adding گا *gá* or گے *ge* to the different forms of the مضارع *muzári*' according as the number is singular or plural; as, بیٹھوگا *baiṭhúnga*, (I) 'will sit', بیٹھوگے *baiṭhoge*, (you) 'will sit' &c. Sometimes the future is formed by changing the infinitive termination نا *ná* into نے *ne*, and then annexing گا *ká* or گے *ke* according as the verb is singular or plural; as,

کا main nahtñ likh neká, 'I won't write',
 ہم نہین لکھنے کے ham nahtñ likhneke, 'we won't write'.

The Indicative Present in the first person singular and plural comes from the imperative of the second person singular by annexing the syllables, *tá hún* and *te hain* respectively to its final letter; as, *main khátá hún*, 'I eat' or 'I am eating', *ham kháte hain* 'we eat', or 'we are eating'. The second and the third persons singular of this tense are to be had by affixing *tá hai* to the said imperative; as, *tú sotá hai*, 'thou sleepest', or 'thou art sleeping', *wuh sotá hai*, 'he sleeps', or 'he is sleeping'. The second and the third persons plural of this tense are formed by adding, *te ho* and *te hain* respectively to the said imperative; as, *tum sote ho*, 'you sleep', or 'you are sleeping', *we sote hain*, 'they sleep', or 'they are sleeping'. It is now clear that both the simple and the progressive forms of this tense are alike. The progressive of this tense is also formed by adding to the simple form of the Imperative singular, *rahá hún* in the first person singular, *rahe hain* in the first and third persons plural, *rahá hai* in the second and the third persons singular, and *rahe ho* in the second person

plural ; as , میں لکھ رہا ہوں *main likh rahá hún*, 'I am writing', ہم لکھ رہے ہیں *ham likh rahe hain*, 'we are writing', تو لکھ رہا ہے *tú likh rahá hai*, 'thou art writing', تم لکھ رہے ہو *tum likh rahe ho*, 'you are writing', وہ لکھ رہا ہے *wuh likh rahá hai*, 'he is writing', دے لکھ رہے ہیں *we likh rahe hain*, 'they are writing'. Such expressions as لکھ رہے ہیں *likhe hai*, 'he is writing', پوچھ رہے ہیں *púchhe hai*, 'he is asking', should be avoided, they should be replaced by لکھتا ہے *likhtá hai*, پوچھتا ہے *púchhtá hai*. These are now obsolete though ذوق *Zauk* of Delhi has frequently introduced them into his poems of which the following couplet may be taken out as an instance'.

نزع میں بھی ذوق کو تپڑا ہے بس ہی انتظار
جانب در دیکھ لے ہے جبکہ ہوش آجائے ہی

Naz' mein bhí Zauk ko terá hí bas hai intizár,
Jánibe dar dekh le hai jábki hosh ájáyi hai,

'Even at the agonies of death, *Zauk* is looking out for thee.

Now and then as he recovers his senses he looks at (thy) door'.

The phrases, جائے نہیں پاتے *jáne nahín páte*, 'cannot go', جائے دیتا ہے *jáne detá hai*, 'lets go', are very current and admissible in elegant style.

All the forms of the Imperative are the same as those of مضارع *muzá'ari* with the exception of its second person singular which does not end in

consonant *ی* *ye* (e) or *ئے* *ye* as that of the latter does. The Imperative in the first and the third persons are sometimes preceded by the words, *مناسب* *munásib ki*, 'it is proper', *چاہئے* *cháhiye ki*, 'should be,' *لازم* *lázim ki*, 'it must be,' and words of similar meaning, as, *مناسب* *کہ ہم جائیں* *munásib ki ham jáyēn*, 'it is proper for us to go', *لازم* *کہ وہ کرے* *cháhiye ki wuh kare*, 'he should do,' *لازم* *کہ ہم کریں* *lázim ki ham karen*, 'we must do,' &c. It is these words that distinguish the Imperative from the *مضارع* *Muzá'ri*

The respectable forms of the imperative are formed by annexing the syllable *ئے* *ye*, to its common form of the second person singular when it does not end in *ا* *alif* (a), *و* *wáo* (o), or *ی* *ye* (e or i); as, *بیٹھے* *baiṭhye*, 'may your honour be pleased to sit,' from *بیٹھ* *baith*, 'sit' (thou). When the common form of the said imperative ends in *ا* *alif* (a) the respectable form is formed by adding the syllables *ئے* *iye*, as, *کھائیے* *kháiyē*, 'your honour be pleased to eat,' from *کھا* *khá*, 'eat' (thou). When the said common form ends in *وار* *majhúl* (o) or *یاء* *yái majhúl* (e), the respectable form is variously formed by turning the *وار* *majhúl* (o) or *یاء* *yái majhúl* (e) into *وار* *wáwi ma' rúf* (ú) or *یاء* *yá-ima' rúf* (í) and adding the syllables *جئے* *jíye* or sometimes *جینگا* *jíyegá*, 'as' *ہوجئے* *hújiye*, 'your honour be pleased

to be,' from *هو ho*, 'be' (thou); *ليجيئە lijīye*, 'your honour be pleased to take,' or *ليجيئەگە lijīyegá*, 'will your honour be pleased to take,' from *لە le*, 'take' (thou). Sometimes *وار مەجھول wáwi majhúl* (o) is retained in respectable forms and the syllables *ئە iye* are added instead of *جئە jiye*; as, *سوئە so-iye*, 'may your honour be pleased to sleep.' Sometimes the syllable *يو yo*, is added to the common form of the imperative to denote futurity or prayer for ones welfare or evil; as *بەتھيو baithyo*, 'mayst thou or may you sit,' *خدا تەم کو سلامت رکھيو Khuddá tum ko salámat rakhyo*, 'may God protect thee or you,' *مريو mario*, 'may you die,' *تەم جايتو tum já-iyo*, 'you go' The expressions ending in *يو yo* as exemplified above are no longer current in elegant writings.

Certain Past Tenses and common and respectable forms of the imperative plural are irregularly formed which are thus enlisted.

PAST.

SINGULAR.

PLURAL.

INFINITIVE.	mas	fem	mas	fem
جا <i>jána</i> , 'to go'	گيا <i>gayá</i>	گئي <i>gayí</i>	گئے <i>gaye</i>	گئیں <i>gayín</i>
کرن <i>karná</i> , 'to do'	کيا <i>kiyá</i>	کي <i>ki</i>	کئے <i>kiye</i>	کين <i>kin</i>
مرنا <i>marná</i> , 'to die'	مرا <i>mud</i>	موتئي <i>muyi</i>	موتے <i>muye</i>	موتیں <i>muyín</i>
دینا <i>dená</i> , 'to give'	ديا <i>diyá</i>	دي <i>di</i>	ديئے <i>diye</i>	دين <i>din</i>

PAST.

SINGULAR.

PLURAL.

INFINITIVE.

mas

fem

mas

fem

لینا <i>lená</i> , 'to take'	لیا <i>liyá</i>	لی <i>li</i>	لیئے <i>liye</i>	لین <i>lín</i>
ہونا <i>honá</i> , 'to be'	ہوا <i>hú-á</i>	ہوئی <i>huyí</i>	ہوئے <i>huye</i>	ہوئیں <i>huyín</i>

IMPERATIVES PLURAL.

دو *do*, 'you give,' from دینا *dená*, 'to give.'

لو *lo*, 'you take,' from لینا *lená*, 'to take.'

کیجئے *kijiye*, 'may your honour be pleased to do.'

Any **فعل مثبت** *Fi'li muṣbat* (a verb in the affirmative sense) can be turned into **فعل منفی** *fi'li mar-fí* (a verb in the negative sense) by introducing the words *na* and نہیں *nahín*, both signifying 'not.' Thus **میں لکھوں** *main likhún*, 'I may write,' is affirmative, **میں نہ لکھوں** *main na likhún*, 'I may not write,' is negative. Similarly **میں جانتا ہوں** *main jántá hún*, 'I know,' **میں نہیں جانتا ہوں** *main nahín jántá hún*, 'I do n't know.'

An **امر** *Amr* (Imperative in the affirmative sense) can be turned into **نہی** *nihí* (Imperative in the negative sense) by introducing the words **مت** *mat*, 'do n't,' *na* and نہیں *nahín*, 'not;' as **مت لکھو** *mat likho*, 'do n't write,' **میں نہ کروں** *main nákarún* 'I ought not to do,' **آپ گھبراہٹے نہیں** *áp ghabráyiye nahín*, 'do n't you be alarmed.' The difference between **مت** *mat*, **نہ** *na*, and نہیں *nahín* is to be noted thus :—

مت *mat* is applied only to imperatives in the second person, and always precedes the verb, and as such it is more emphatic than نه *na* or نهين *nahín*; but sometimes for the sake of emphasis it follows the verb; as, مت جاو *mat jáo*, 'do n't go,' دارو مت *daro mat*, 'do n't fear.'

نه *Na* and نهين *nahín* are applied to imperatives as well as to other verbs; the former always precedes the verb, the latter sometimes precedes the verb and sometimes follows it; as تم نجاو *tm najá-o*, 'do n't you go,' ہم نهن جانتے *ham nahín jánte*, 'I do n't know,' ہم نے ایسی بات کبھی سنی بھی نهين *ham ne aisi bát kabhí suní bhí nahín*, 'I never even heard such a thing.'

All the verbs whether principal or auxiliary are alike in masculine and feminine except those that end in | *alif* (*a*), یاے مجهول *yái majhúl* (*e*), or یاے معروف *yái ma'rúf* (*i*), and یی *ye* + ن *nín* (both together pronounced with the preceding vowel like *ín*); the first two are masculine terminations, the last two feminine; as masculine singular بیٹھا *baithá*, 'he sat,' masculine plural بیٹھے *baithe*, 'they sat,' feminine singular بیٹھی *baiṭhí*, 'she sat,' feminine plural بیٹھیں *baiṭhín* 'they sat,' and بیٹھی تھیں *baiṭhí thín*, 'they had sat.'—From these examples it is to be noted that masculine verbs of the singular of both principal and auxiliary ending in consonant | *alif* (*a*) preceded by the vowel

sound زبر *zabar* can be turned into feminine of the same number by changing the vowel sound into زیر *zer*, and the consonant (*alif* (*a*) into یای معروف *yá-i ma'rúf* (*i*); while the feminine verbs of the plural are formed by changing *yá-i majhúl* (*e*) of the masculine plural of both the principal and auxiliary verbs into یای معروف *yá-i ma'rúf* (*i*), and adding nasal *nín* (*n*) at the close of the words ; as وہ لکھتی تھی *wuh likhti thí*, 'she was writing' وہ لکھتی تھیں *wuh likhti thín* 'they were writing.'

Observation—Masculine singulars ending in یا *yá* become یی *yí* in the feminine. Thus masculine singular لایا *láyá*, feminine singular لائی *láyí*, 'brought.'

Singular imperatives ending in (*alif* (*á*) are alike in both genders ; as, توجا *tú já*, 'go thou,' آجا *ája*, 'come thou.' In the latter example both the words آ *á* and جا *já* are alike in the masculine and the feminine, though in such compound words the first one terminating in (*á*) in the masculine is changed into یی (*i*) in the feminine ; as, توجا جا *tú chálájá*, (masculine), توچلی جا *tú chalíjá* (feminine), 'go thou.'

It is worth our while to notice that all the English Moods and Tenses cannot have separate equivalent expressions in Hindustání ; consequently sometimes two or three different English moods and tenses

are translated alike. Thus 'he might have written,' and 'he may have written,' both, being rendered into Hindustání become اوسنے لکھا ہوگا *us ne likhá hogá*, or وہ لکھ سکتا *wuh likh saktá*, according to the context.

The indicative present perfect and the infinitive present perfect are also translated alike; thus the two expressions, 'I have written,' and 'Homer is said to have written the book,' rendered into Hindustání respectively become میں نے لکھا ہے *main ne likhá hai*, and لوگ کہتے ہیں کہ ہومر صاحب نے یہ کتاب لکھی ہے *log kahte haiñ ki Homer sâhib ne yih kitâb likhî hai*. According to Hindustání grammarians the infinitive has no tense; they consider it a substantive rather than a verb as it is not included in the list of finite verbs. That is the reason why the indicative present perfect and the infinitive present perfect of the English are translated alike.

One masculine together with one feminine verb denotes mutuality; as, مارا ماری *márâ mârî*, 'beating one another,' دیکھا دیکھی *dekhâ dekhi*, 'seeing one another'. The word ہی *hi* and پڑا *parâ* affixed to verbs denote necessity; as, کھانا ہی پڑا *khánâ hí parâ*, 'I was obliged to eat.'

The words لگا *lagá* and چکا *chuká* affixed to verbs denote beginning and completion respectively; as, لکھنے لگا *main likhnelagá*, 'I began to write,' لکھ چکا *main likh chuká*, 'I have finished writing.'

Though there are only two moods in Hindustání, the Infinitive and the Imperative, we have in this book used the terms *Indicative* &c in order to have the conjugation of verbs easily grasped by the foreigners. We now come to the conjugation of verbs beginning with the infinitive as it is the root form from which all forms of verbs are derived.

CONJUGATION.

Active Verb بلا *buláná*, 'to call.'

Infinitive بلا *buláná*, 'to call.'

IMPERATIVE MOOD

PRESENT TENSE

SINGULAR.

2nd Person بلا *bulá* or تو بلا *tú bulá*, 'call thou'

PLURAL.

بلاؤ *bulá-o*, or تم بلا *tum bulá-o*, 'call you.'

INDICATIVE MOOD

PRESENT TENSE.

'I call' or 'I am calling' &c.

SINGULAR.

PLURAL.

1. میں بلاتا ہوں *Main bulátá hín* ہم بلاتے ہیں *ham buláte hain.*
2. تو بلاتا ہے *tú bulátá hai* تم بلاتے ہو *tum buláte ho.*
3. وہ بلاتا ہے *woh bulátá hai* وہ بلاتے ہیں *we buláte hain.*

PAST TENSE.

‘I called’ &c.

SINGULAR.

PLURAL.

1. میں نے بلایا *main ne buláyá* ہم نے بلایا *ham ne buláyá*.
2. تو نے بلایا *tú ne buláyá* تم نے بلایا *tum ne buláyá*.
3. اس نے بلایا *us ne buláyá* انہوں نے بلایا *unhoñ ne buláyá*.

PAST TENSE

PROGRESSIVE FORM.

‘I was calling’ &c.

SINGULAR.

PLURAL.

1. میں بلاتا تھا *main bulátá thá* ہم بلاتے تھے *ham buláte the*
2. تو بلاتا تھا *tú bulátá thá* تم بلاتے تھے *tum buláte the*
3. وہ بلاتا تھا *wuh bulátá thá* وہ بلاتے تھے *we buláte the*

PRESENT PERFECT.

‘I have called’ &c.

SINGULAR,

PLURAL.

1. میں نے بلایا ہے *main ne buláyá hai* ہم نے بلایا ہے *ham ne buláyá hai*
2. تو نے بلایا ہے *tú ne buláyá hai* تم نے بلایا ہے *tum ne buláyá hai*
3. اس نے بلایا ہے *usne buláyá hai* انہوں نے بلایا ہے *unhoñ ne buláyá hai*

PAST PERFECT.

'I had called' &c.

SINGULAR.

PLURAL.

1. ham ne main ne bulāyā tha' ham ne bulāyā tha'
 میں نے بلایا تھا main ne bulāyā tha' ہم نے بلایا تھا ham ne bulāyā tha'
2. tum ne tu ne bulāyā tha' tum ne bulāyā tha'
 تم نے بلایا تھا tu ne bulāyā tha' آپ نے بلایا تھا tum ne bulāyā tha'
3. unhoṅ usne bulāyā tha' unhoṅ ne bulāyā tha'
 انہوں نے بلایا تھا usne bulāyā tha' وہ نے بلایا تھا unhoṅ ne bulāyā tha'

FUTURE TENSE.

'I will call' &c.

SINGULAR

PLURAL.

1. ham bulāyenge main bulāyēga' ham bulāyenge
 ہم بلائیے گا main bulāyēga' میں بلاؤں گا
2. tum bulāyoge tu bulāyēga' tum bulāyoge
 تم بلاؤ گے tu bulāyēga' تو بلائیے گا
3. we bulāyenge woh bulāyega' we bulāyenge
 وہ بلائیے گا woh bulāyega' وہ بلائیے گا

POTENTIAL MOOD

PRESENT TENSE.

'I can call' &c.

SINGULAR.

PLURAL.

1. ham bulāsakte hain main bulāsaktā hūn
 ہم بلا سکتے ہیں main bulāsaktā hūn میں بلا سکتا ہوں
2. tum bulāsakte ho tu bulāsaktā hai
 تم بلا سکتے ہو tu bulāsaktā hai تو بلا سکتا ہے
3. we bulāsakte hain woh bulāsaktā hai
 وہ بلا سکتے ہیں woh bulāsaktā hai وہ بلا سکتا ہے

'I may or might have called' &c

PLURAL.

1. میں نے بلایا ہو *main ne bulāyā' ho* ham نے بلایا ہو *ne bulāyā' ho.*
 2. تو نے بلایا ہو *tū ne bulāyā' ho* تم نے بلایا ہو *tum نے bulāyā' ho.*
 3. اس نے بلایا ہو *us ne bulāyā' ho* انہوں نے بلایا ہو *un-ہوں نے bulāyā' ho.*

Also we can say *main ne bulāyā* میں نے بلایا *hoḡā* instead of *main ne bulāyā' ho.* میں نے بلایا ہو.

This denotes doubt. But when condition is intended this verb rendered into Hindustānī would be *میں نہ سکتا* *main bulāsaktā' &c.*

'I could have called' &c.

PLURAL.

1. میں بلا سکتا تھا *main bulásaktá thá* ہم بلا سکتے تھے *ham bulásakte the.*
 2. تو بلا سکتا تھا *tú bulásaktá thá* تم بلا سکتے تھے *túm bulásakte the.*
 3. وہ بلا سکتا تھا *wuh bulásaktá thá* وہ بلا سکتے تھے *we bulásakte the.*

SUBJUNCTIVE MOOD

PAST PERFECT.

' Had I called ' &c

SINGULAR.

PLURAL.

- | | |
|----------------------------------|-----------------------------|
| 1. میں بلاتا <i>main buláta'</i> | ہم ہلاتے <i>ham buláte.</i> |
| 2. تو ہلاتا <i>tú bulátá</i> | تم ہلاتے <i>tum buláte.</i> |
| 3. وہ ہلاتا <i>wuh bulátá</i> | وہ ہلاتے <i>we buláte.</i> |

OR

SINGULAR.

PLURAL.

- | | |
|---|---|
| 1. میں نے بلایا ہوتا <i>main ne buláya' hota'</i> | ہم نے بلایا ہوتا <i>hamne buláya' hota'.</i> |
| 2. تو نے بلایا ہوتا <i>tú ne buláyá hota'</i> | تم نے بلایا ہوتا <i>tum ne buláya' hota'.</i> |
| 3. وہ نے بلایا ہوتا <i>usne buláyá' hota'</i> | انہوں نے بلایا ہوتا <i>un-hoñ ne buláyá' hota'.</i> |

مضارع MUZARI'

' I may call ' &c.

SINGULAR.

PLURAL.

- | | |
|----------------------------------|-----------------------------|
| 1. میں ہلاؤں <i>main bulá-úñ</i> | ہم ہلائیں <i>ham buláen</i> |
| 2. تو ہلائے <i>tú buláye</i> | تم ہلاؤ <i>tum bulá-o</i> |
| 3. وہ ہلائے <i>wuh buláye</i> | وہ ہلائیں <i>we buláen</i> |

ہلائیے *buláyiye*
 آپ حضرت or حضور ہلائیے
 آپ حضرت or حضور ہلائیے

áp, hazrat or huzúr
baláyiye or buláyiye gá.

Respectable form of the
 Imperative,
 'may your honour be pleased
 to call.'

PARTICIPLES.

PRESENT

COMPOUND PERFECT.

SINGULAR.

बुलता हूँ *bulatā hū-ā*

PLURAL

बुलते हूँ *bulāte hūe*

बुलाए *bulāke* or बुलाकर *bulākar*

‘calling,’ ‘having called.’

बुलाकरके *bulākarkar* or बुलाकरके

bulākarke are inelegant and

replaced by बुलाए *bulake* or बुलाकर

bulākar—

All Passive Verbs are thus conjugated.

PASSIVE VOICE.

INFINITIVE

बुलाया जाना *bulāyājānā*, ‘to be called’

INDICATIVE MOOD.

PRESENT TENSE

‘I am called’ &c.

SINGULAR.

PLURAL.

1. मैं बुलाया जाता हूँ *main bulāyājātā hūn* हम बुलाए जाते हैं *ham bulāyejāte hain*

2. तू बुलाया जाता है *tū bulāyājātā hai* तुम बुलाए जाते हो *tum bulāyejāte ho*

3. वह बुलाया जाता है *vuh bulāyājātā hai* वे बुलाए जाते हैं *we bulāyejāte hain*

POTENTIAL MOOD.

PRESENT TENSE.

'I may be called' &c.

SINGULAR.

PLURAL.

- | | |
|---|---------------------------------------|
| 1. میں بلایا جاؤں <i>main bulāyājāū</i> | ہم بلائے جائیں <i>ham bulāyējāēn.</i> |
| 2. تو بلایا جائے <i>tū bulāyājāye</i> | تم بلائے جاؤ <i>tum bulāyējā-o.</i> |
| 3. وہ بلایا جائے <i>wuh bulāyājāye</i> | وہ بلائے جائیں <i>we bulā-yejāēn.</i> |

INDICATIVE

PAST TENSE, PROGRESSIVE.

'I was called' &c.

SINGULAR,

PLURAL.

- | | |
|---|--|
| 1. میں بلایا جاتا تھا <i>main bulāyājāta' thā</i> | ہم بلائے جاتے تھے <i>ham bulāyējāte the.</i> |
| 2. تو بلایا جاتا تھا <i>tū bulāyājāta' thā</i> | تم بلائے جاتے تھے <i>tum bulāyējāte the.</i> |
| 3. وہ بلایا جاتا تھا <i>wuh bulāyājāta' thā</i> | وہ بلائے جاتے تھے <i>we bulāyējāte the.</i> |

POTENTIAL MOOD.

PAST TENSE

'I might have been called' &c.

SINGULAR.

PLURAL.

- | | |
|--|---|
| 1. میں بلایا گیا ہوگا <i>main bulāyāgaya' hūnga'</i> | ہم بلائے گئے ہوں گے <i>ham bulāyegayehōnge.</i> |
| 2. تو بلایا گیا ہوگا <i>tū bulāyāgaya' hoga'</i> | تم بلائے گئے ہو گے <i>tum bulāyegaye hōge.</i> |
| 3. وہ بلایا گیا ہوگا <i>wuh bulāyāgaya' hoga'</i> | وہ بلائے گئے ہوں گے <i>we bulāyegaye hōnge.</i> |

INDICATIVE.

FUTURE

‘ I will be called ’ &c.

SINGULAR.

PLURAL.

- | | | |
|------------------------|-----------------|----------------------|
| 1. main bulāyājā-ūnga’ | ہم بلائے جائیگے | ham
bulāyējāenge. |
| 2. tū bulāyājāyega’ | تو بلایا جائیگا | tum
bulāyējāoge. |
| 3. wuh bulāyājāyega’ | وہ بلایا جائیگا | we
bulāyējāenge. |

SUBJUNCTIVE MOOD

FUTURE TENSE.

‘ If I be called ’ &c.

SINGULAR.

PLURAL.

- | | | |
|-----------------------------|--------------------|-------------------------|
| 1. agar main
bulāyājārūn | اگر میں بلایا جاؤں | agar
ham bulāyējāen. |
| 2. agar tū
bulāyājāye | اگر تو بلایا جائے | agar
tum bulāyējā-o |
| 3. agar wuh
bulāyājāye | اگر وہ بلایا جائے | agar
we bulāyējāen. |

PAST, OR PAST PERFECT.

‘If I were or had been called’ &c.

SINGULAR.

1. اگر میں بلایا جاتا *agar main bulāyājāta'* or اگر میں بلایا گیا ہوتا *agar main bulāyāgayā hota'.*
2. اگر تو بلایا جاتا *agar tū bulāyājāta'* or اگر تو بلایا گیا ہوتا *agar tū bulāyāgayā hota'.*
3. اگر وہ بلایا جاتا *agar wuh bulāyājāta'* or اگر وہ بلایا گیا ہوتا *agar wuh bulāyāgayā hota'.*

PLURAL.

1. اگر ہم بلائے جاتے *agar ham bulāyējāte* or اگر ہم بلائے گئے ہوتے *agar ham bulāyegaye hote.*
2. اگر تم بلائے جاتے *agar tum bulāyējāte* or اگر تم بلائے گئے ہوتے *agar tum bulāyegaye hote.*
3. اگر وہ بلائے جاتے *agar we bulāyējāte* or اگر وہ بلائے گئے ہوتے *agar we bulāyegaye hote.*

NEUTER VERB.

INFINITIVE.

بیٹھنا *Baiṭhnā*, ‘to sit,’

IMPERATIVE MOOD.

‘SINGULAR.

2nd. Person *baith*, ‘sit,’ *tū baith*,
‘sit thou’

PLURAL.

2nd. Person *baitho* or *tam baitho*,
‘you sit.’

INDICATIVE MOOD

PRESENT TENSE.

'I am sitting' &c.

SINGULAR.

PLURAL.

- | | |
|---|--|
| 1. میں بیٹھتا ہوں <i>main baiṭhtá hūn</i> | ہم بیٹھتے ہیں <i>ham baiṭhte hain.</i> |
| 2. تو بیٹھتا ہے <i>tú baiṭhtá hai</i> | تم بیٹھتے ہو <i>tum baiṭhte ho.</i> |
| 3. وہ بیٹھتا ہے <i>wuh baiṭhtá hai</i> | وہ بیٹھتے ہیں <i>we baiṭhte hain.</i> |

PAST TENSE.

'I sat' &c.

SINGULAR.

PLURAL.

- | | |
|---------------------------------|-----------------------------|
| 1. میں بیٹھا <i>main baiṭhá</i> | ہم بیٹھے <i>ham baiṭhe.</i> |
| 2. تو بیٹھا <i>tú baiṭhá</i> | تم بیٹھے <i>tum baiṭhe.</i> |
| 3. وہ بیٹھا <i>wuh baiṭhá</i> | وہ بیٹھے <i>we baiṭhe.</i> |

PRESENT PERFECT.

'I have sat' &c.

SINGULAR.

PLURAL.

- | | |
|---|--------------------------------------|
| 1. میں بیٹھا ہوں <i>main baiṭhá hūn</i> | ہم بیٹھے ہیں <i>ham baiṭhe hain.</i> |
| 2. تو بیٹھا ہے <i>tú baiṭhá hai</i> | تم بیٹھے ہو <i>tum baiṭhe ho.</i> |
| 3. وہ بیٹھا ہے <i>wuh baiṭhá hai</i> | وہ بیٹھے ہیں <i>we baiṭhe hain.</i> |

PAST PERFECT.

‘ I had sat ’ &c.

SINGULAR.

PLURAL.

1. میں بیٹھا تھا *main baiṭhā thā* ہم بیٹھے تھے *ham baiṭhe the.*
2. تو بیٹھا تھا *tú baiṭhā thā* تم بیٹھے تھے *tum baiṭhe the.*
3. وہ بیٹھا تھا *wuh baiṭhā thā* وہ بیٹھے تھے *we baiṭhe the.*

FUTURE TENSE.

‘ I will sit ’ &c.

SINGULAR.

PLURAL.

1. میں بیٹھوں گا *main baiṭhūngā* ہم بیٹھیں گے *ham baiṭheṅge*
2. تو بیٹھو گا *tú baiṭhegā* تم بیٹھو گے *tum baiṭhoge*
3. وہ بیٹھو گا *wuh baiṭhegā* وہ بیٹھیں گے *we baiṭheṅge*

SUPPOSITIONAL TENSE.

‘ I may have sat ’ &c.

SINGULAR.

PLURAL.

1. میں بیٹھا ہوں گا *main baiṭhā hūngā* ہم بیٹھے ہوں گے *ham baiṭhehoṅge.*
2. تو بیٹھا ہو گا *tú baiṭhāhógā* تم بیٹھے ہو گے *tum baiṭhehoge.*
3. وہ بیٹھا ہو گا *wuh baiṭhāhógā* وہ بیٹھے ہوں گے *we baiṭhehoṅge*

POTENTIAL MOOD.

مضارع *Muzá'ri*

'I may sit' &c.

SINGULAR.

PLURAL.

- | | |
|-----------------------------------|------------------------------|
| 1. میں بیٹھوں <i>main baiṭhūn</i> | ہم بیٹھیں <i>ham baiṭhēn</i> |
| 2. تو بیٹھے <i>tú baiṭhe</i> | تم بیٹھو <i>tum baiṭho</i> |
| 3. وہ بیٹھے <i>wuh baiṭhe</i> | وے بیٹھیں <i>we baiṭhēn</i> |

Similarly اگر میں بیٹھوں *agar main baiṭhūn*, 'If I may sit' &c.

The remaining Moods, Tenses, and Participles of this verb are conjugated like those of the verb بلانا *buláná*, 'to call,' by substituting بیٹھے *baiṭh* for بلا *bulá*.

N. B. All active and neuter verbs are conjugated like بلانا *buláná*, 'to call' and بیٹھنا *baiṭhná*, 'to sit' except those whose infinitive terminations are preceded by و *wáo* (o) or ی *ye* (e). For the conjugation of such verbs the directions are already given under the head of the formation of verbs.

CONJUGATION OF THE VERB

ہونا *honá*, 'to be'

INFINITIVE.

ہونا *honá*, 'to be'

INDICATIVE MOOD.

PRESENT TENSE

'I am' &c.

SINGULAR.

PLURAL.

- | | |
|----------------------------|-------------------------|
| 1. میں ہوں <i>main hūn</i> | ہم ہیں <i>ham haiñ.</i> |
| 2. تو ہے <i>tú hai</i> | تم ہو <i>tum ho.</i> |
| 3. وہ ہے <i>wuh hai</i> | وے ہیں <i>we haiñ.</i> |

PAST TENSE.

' I was ' &c.

SINGULAR.

PLURAL.

- | | |
|----------------------------|------------------------|
| 1. میں تھا <i>main thá</i> | ہم تھے <i>ham the.</i> |
| 2. تو تھا <i>tú thá</i> | تم تھے <i>tum the.</i> |
| 3. وہ تھا <i>wuh thá</i> | وہ تھے <i>we the.</i> |

PRESENT PERFECT.

' I have been ' &c.

SINGULAR.

PLURAL.

- | | |
|-------------------------------------|----------------------------------|
| 1. میں ہوا ہوں <i>main hu-á hún</i> | ہم ہوئے ہیں <i>ham hú-e hain</i> |
| 2. تو ہوا ہے <i>tú hú-á hai</i> | تم ہوئے ہو <i>tum hu-e ho</i> |
| 3. وہ ہوا ہے <i>wuh hú-á hai</i> | وہ ہوئے ہیں <i>we hú-e hain</i> |

PAST PERFECT.

' I had been ' &c.

SINGULAR.

PLURAL.

- | | |
|-------------------------------------|----------------------------------|
| 1. میں ہوا تھا <i>main hú-á thá</i> | ہم ہوئے تھے <i>ham huye the.</i> |
| 2. تو ہوا تھا <i>tú hú-á thá</i> | تم ہوئے تھے <i>tum huye the.</i> |
| 3. وہ ہوا تھا <i>wuh hú-á thá</i> | وہ ہوئے تھے <i>we huye the.</i> |

FUTURE TENSE.

' I will be ' &c.

SINGULAR.

PLURAL.

- | | |
|-------------------------------|-----------------------------|
| 1. میں ہوگا <i>main húngá</i> | ہم ہوں گے <i>ham hoinge</i> |
| 2. تو ہوگا <i>tú hogá</i> | تم ہوں گے <i>tum hoge</i> |
| 3. وہ ہوگا <i>wuh hogá</i> | وہ ہوں گے <i>we hongé.</i> |

PARTICIPLES.

هوڪر *hokar*, هوكه *hoke* 'being'

The remaining moods and tenses of this verb are conjugated like the word بيٺنا *baithná*, 'to sit,' the word هڻا *hu-á* being used instead of بيٺا *baithá*, 'sat'

CONJUGATION OF THE VERBS ڏيڻا *DENA'*, 'TO GIVE' AND ٺيڻا 'TO TAKE'

INDICATIVE.

PAST TENSE.

SINGULAR.

ڏيا *diyá*

ٺيا *liyá*

PLURAL.

ڏيڻ *diye*, 'gave'

ٺيڻ *liye*, 'took.'

IMPERATIVE.

PLURAL.

ڏر *do*, 'give you' ٺر *lo*, 'take you.'

The remaining moods and tenses of these verbs are conjugated by substituting ڏيا *diyá* and ٺيا *liyá* for بيٺا *baithá*, ڏيڻ *diye* and ٺيڻ *liye* for بيٺ *baithé*, and ڏر *do* and ٺر *lo* for بيٺو *baitho*.

The Future Perfect is also very common. It is formed by turning the infinitive termination ڻا *ná* into the various forms of the verb چڪڻا *chukná*, 'to finish'. Thus from لکڻا *likhná*, 'to write,' we have,

INDICATIVE MOOD.

'I shall or will have written' &c.

SINGULAR.

PLURAL.

1. *main likh chukingá* میں لکھ چکینگا *ham likh chukenge.* ہم لکھ چکینگے
2. *tú likh chukegá* تو لکھ چکیگا *tum likh-chukoge* تم لکھ چکو گے
3. *wuh likh chukegá* وہ لکھ چکیگا *we likh chukenge* وہ لکھ چکینگے

In compound verbs such as *khájáná* (from *kháná*, 'to eat' and *jáná*, 'to go') 'to eat up' &c, the latter verb loses its meaning.

Sometimes one tense or mood is used for another.

EXAMPLES.

1. Present for the past; as, *main wahán jákar dekhtá kyá hún* میں وہاں جا کر دیکھتا کیا ہوں *ki jhagrá ho rahá hai*, 'I went there and saw that quarrel was going on'. Here *dekhtá hún*, 'am seeing,' and *ho rahá hai*, 'is going on,' are used for *dekhá*, 'saw,' and *ho rahá thá*, 'was going on,'

2. Past for the present; as, *jo wuh mile tau hamári ján rahi nahín tau gáyi*, جو وہ ملے تو ہماری جان رہی نہیں تو گئی, 'if she is found, my life remains, if not, it is gone.'

3. Present for the future ; as, in the following verse.

وحید اب ہم تو جاتے ہیں یہاں سے

(رہے پھولا پہلا گلشن کسی کا

Wahíd ab ham tu játe haiñ yihán se.

Rahe phulá phalá gulshan kisiká.

‘ O Wahíd ! I am now going from this (mansion).
May the garden-like mansion of any one (i e of
the mistress) be blest for ever,’

Here جاتے ہیں *játe haiñ*, ‘ I am going,’ is equivalent
to جائینگے *jáyenge*, ‘ will go,’

4. Past for the future ; thus a person asks his
servant لایا کہاں *kháná láyá*, ‘ have you brought dinner ,’
the servant replies ہاں صاحب *hán sáhib láyá*, ‘ yes sir, I
brought,’ i e I am going to bring.

5. Imperative for مضارع *muzá‘iri* ; as کیا کیجئے کچھ بن *kyá kijiye kuchh ban mahín partá*, ‘ what can I do,
I can in no way succeed,’ Now کیجئے *kijiye*, literally
‘ be pleased to do,’ is an imperative, but here it is
equivalent to the مضارع *muzá‘iri* کیا کریں *kyá karen*,
‘ what I may do,’ or ‘ what I can do’.

6. Infinitive for the imperative ; as, ایسا نہ کرنا *aisá na karná*, ‘ you are not to do so,’ for ایسا نہ کرو *aisá na karo*,
‘ do n’t do so’.

7. Past Perfect generally used for the past as
بلی آئی تھی *billí áyi thí* (literally, the cat had come in)
‘ the cat came in’.

حرف *HARF, PARTICLES.*

حرف *Harf*, a Particle, is a word the meaning of which cannot be gathered without the combination of another word. The term particle includes Adverbs of place and time, Prepositions, Conjunctions, and Interjections.

The following is a list of Particles: —

حرف استقہام *Hurúfi Istifhám*

Words denoting Interrogation.

آیا *áyá*, 'whether'.

کب *kab*, 'when ?'

کیس واسطے *kis wáste* or کیوں *kion*, 'why'

کون *kaun*, 'who ?' or 'which ?' generally applied to persons

کہاں *kahán*, or کدھر *kidhar*, 'where?'

کتنا *kitná*, 'how much' (denoting quantity)

کی *kai*, 'how many' (denoting number and always used as plural).

کیا *kyá*, 'what' or 'which' (generally applied to things)

Hurúfi makán.

ADVERBS OF PLACE.

بہتر *bhítar*, 'within'

کہاں *kahán*, 'where' ?

سے *kahán se*, 'whence'.

اور *kahín aur*, 'any where else'.

نہیں *kahín na kahín*, 'somewhere or other'.

نہیں *kahín nahín*, 'no where'.

وہاں *wahāh*, 'there'.

سے وہاں *wahān se*, 'thence'

یہاں *yihān*, 'here.'

سے یہاں *yihān se*, 'hence'

حرف زمان *Hurūfi zāmān*

ADVERBS OF TIME.

جب *jab*, 'when'.

تب *tab*, 'then,'

کبھی نہیں *kabhī nahīn*, 'never'.

حرف کنایہ *Hurūfi kindyā*.

ADVERBS OF ALLUSION.

یتنا *Itnā* or اتنا *Ittā*, 'this much'.

وتنا *utnā* ارتنا *uttā*, 'that much'.

ایسا *aisā*, 'like this'.

ویسا *waissā*, 'like that'.

جتنا *jitnā* جتنا *jittā*, 'as much'.

تتنا *titnā* تتنا *tittā*, 'so much'.

کتنا *kitnā* کتنا *kittā*, 'how much'.

حرف تردید *Hurūfi Tardid*.

ADVERBS OF DOUBT.

خواہ *Khāh*, چاہو *chāho*, or یا *yā*, whether.

شاید *shāyad*, perhaps.

نہیں تو *nahīn to*, if not.

حرف ایجاب *Hurūfi ijāb*.

ADVERBS OF AFFIRMATION.

البتہ *Albatta*, certainly.

Adverbs of Affirmation Continued.

جی *jī*, sir (sometimes used as an expletive)
 ہاں *hān*, yes.

When the words خداوند *khudāwand* حضور *ḥazūr* جناب *janāb* (meaning Sir, your honour &c) are uttered in reply to the summons of our superiors they are termed حرف ایجاب *Ḥurūfi ijāb*, Adverbs of Affirmation.

حرف نفی *Ḥurūfi nafi*.

ADVERBS OF NEGATION.

نہ *na* or نہیں *nahīn*, not.

حرف نہی *Ḥarfī Nihī*.

ADVERB OF NEGATION.

نہ *mat*, don't.

حرف مفاجات *Ḥurūfi Maṣājāt*.

ADVERBS DENOTING SUDDENNESS.

اچانک *achānak* or ناگہ *nagāh*, suddenly.

یکایک *yakāyak*, all at once.

حرف تفسیر *Ḥurūfi Tafsīr*.

EXPLANATORY PARTICLES.

جو *Jo*, that (conjunction).

کہ *ki*, that (Conjunction).

یعنی *ya'ne*, that is to say.

حرف اضراب *Ḥurūfi Izrāb*.

Adverbs denoting something more or less.

بلکہ *balke*, rather.

یہاں تک *yihān tak*, so far.

حروف تشبیه *Hurúfi Tushbíh.*

ADVERBS OF COMPARISON.

ایسا *aisá*, like this.برابر *barábar*, equal to, in comparison with.جیسا *jaísá*, as.سا *sá*, like (as *الوسا ullú sá*, 'like an owl').طرح *tarah*, like.گویا *goyá*, as if.موافق *muwáfik*, or مانند *mánind*, like.مطابق *mutabik*, 'according to'حروف تاکید *Hurúfi Tákid.*

EMPHATIC WORDS.

البتہ *albatta*, certainly.آپ *áp* or خود *khud*, self (as in myself, himself &c).حروف علت *Hurúfi 'illat.*

CAUSAL PARTICLES.

اس واسطے *Iswáste* or اسلئے *isliye*, therefore.پس *pas* hence, therefore.چونکہ *chúнки*, because.خاطر *khátir*, for the sake of.کہ *ki* or کیونکہ *kionki*, because.واسطے *wáste* or لئے *liye*, for.

PREPOSITIONS.

آگے *áge*, before, beyond.اندر *andar*, within.اوپر *úpar*, above.

Prepositions Continued.

بعد *ba'd*, after.

بغیر *baghair*, without.

پاس *pás*, near.

پر *par*, on.

پچھے *piche*, behind.

تے *te*, under.

تک *tak*, till or to.

ساتھ *sáth*, with.

سامنے *sámhne*, before; as, ہمارے سامنے *hamáre sámhne*, 'before me,' 'in my presence.'

سوا *siwá* or سوا *siwá* or ماسوا *másiwá*, besides, except.

سے *se*, from.

طرف *taraf*, at, towards.

علاوہ *'aláwah*, besides.

کا *ká*, of.

کو *ko*, to.

مادرا *máward* or مگر *magar*, except.

میں *men*, in.

نیچے *niche*, below.

نزدیک *nazdik*, near.

حرف عطف *Hurúfi atf*.

CONJUNCTIONS.

اور *aur*, 'and,' 'immediately,' as زید اور بکر آئے *Zaid aur Bakar áye*, 'Zaid and Bakar came,' تو آیا اور مارا گیا *tú áyá aur márágayá*, 'immediately on thy approach thou shalt be punished.'

Conjunctions Continued.

بھی *bhí*, also,

پر *par*, but

پھر *phir*, again, on the other hand.

لیکن *lekin* or مگر *magar*, but.

نیز *ntz*, also.

حرف شرط *Hurúfi shart*.

CONDITIONAL CONJUNCTIONS.

یا *Illá*, otherwise,

اگر *agar*, if.

اگرچہ *agarche*, although,

جو *jo*, if,

و نہ *war na* (contraction of و *wa*, 'and' اگر *agar*, 'if,' and نہ *na* 'not') 'if not,' 'otherwise',

The word اگر *agar*, 'if,' is followed by a corresponding word تو *tau*, 'then,' as, اگر بہت کھاؤ گے تو بیمار *agar buht khá-oge tau bímár hojágo*, 'if you eat much (then) you will fall sick : This corresponding word is called حرف جزا *harfi jazá*. The word جو *jo*, when it means 'if,' is also followed by its correlative تو *tau*, thus in the above example the word جو *jo* may be used instead of اگر *agar* without altering the sense.

جو *Jo* standing for the relative who and at the same time denoting condition is followed by سو *so*; as, جو دیگا سو پائیگا *jo degá so páyegá*, 'whoever will give will be rewarded.'

حرف ندا *Hurúfi nidá.*

INTERJECTIONS DENOTING AN ADDRESS.

اجی *Ají*, ای *ai*, or یا *yá*, O !

The words اے *abe*, ارے *are*, and, او *o* signify ' O !' and are not used in elegant style, They are all used by the vulgar. It must also be noticed that the interjection ارے *are* is masculine, its feminine being اری *ári*; as, ارے لڑکے *are larke*, ' O boy !' اری لڑکی *ári larí*, ' O girl !'

In many instances an | *alif* (*a*) added to Arabic and Persian words denotes exclamation, ' as ساقیا *sáktyá*, ' O cup bearer, ' دلا *dilá*, ' O mind ' !

حرف تعجب *Hurúfi ta' ajjub*

INTERJECTIONS DENOTING SURPRISE.

اها *Ahá*, Ha !

اوھو *oho*, Oh !

چہ خوش *chi khush*, how good !

سبحان اللہ *subhán Alláh*, good God !

شاباش *shábásh*.

مد آفرین *sad áfrín*.

کیا بات ہے *kyá bát hai*.

واہجی *wáhjī*.

واہ *wáh*.

کیا خوب *kyá khúb*.

bravo ! well done.

حروفِ لَدَبِه *Hurúfi nudba.*

INTERJECTIONS EXPRESSING GRIEF.

افسوس *afsos*, Alas !آه *áh*, Ah !آهے *A'yre*, Alas!دردا *dardá*.دریغا *dareghá*.وا حسرتا *wáhasratá*.وا مصیبتا *wá musibatá*.وا وایلا *wá wailá'*وای *wái*.وایے *wái re*.های *hái*.هایے *hái re*.هایهات *haihát*.

Alas !

The following are the Arabic and Persian Particles current in Hindustání.

از *Az*, from.إلا *Illá*, but.با *bá* به *ba*, with.بدون *be*, without.بر *bar*, on.برای *barái* or بهر *bahr*, 'for the sake of.'بدون *bidún* or بِلَا *bilá*, without.

Arabic and Persian Particles Continued.

تا *tā*, to.

جز *juz*, besides.

در *dar*, in

علي *'alā*, upon.

عن *'an*, from, on.

في *fi*, in.

کاش *kāsh* would to God !

مرحبا *marhabā*, bravo !

It should now be noticed that in Persian prepositions precede the noun; as, از کلکته *az Kalkattā*, 'from Calcutta,' بر سر *bar sar*, 'on the head' &c. In Hindustani prepositions follow the nouns; as, کلکته سے *Kalkatte se*, 'from Calcutta,' سر پر *sir par*, 'on the head.'

PREFIXES.

The prefixes ا *alif* (*a*), نر *nir*, ن *nūn* (*n*), ب *be*, غیر *ghair*, لا *lá*, like the English prefix *un* signify not; as اتل *atal*, 'unavoidable,' نر بل *nirbal* (not strong) 'weak,' ندر *nidar*, 'fearless,' (from در *dar*, 'fear'), بیصبر *beṣabr*, 'impatient,' غیر حاضر *ghair hāziri*, 'nonattendance,' لاچار *láchār*, 'helpless' and ناخوش *nákhush*, 'displeased.'

AFFIXES.

The letter ک *káf* (*k*) and the termination چ *cha* denote diminution or contempt, as, باغچه *baghcha*, 'a small garden,' مردک *mardak*, 'a man' (used as a term of contempt).

The affixes آن *ána* and سا *sá* denote resemblance ; as مردانه *mardána*, 'manly,' كالا *kálá sá*, 'blackish.'

A word is said to be of that language to which its termination belongs. Thus the words كتابها *kitábhá*, 'books,' and اميرون *amíron*, 'the nobles,' though Arabic in their corresponding singulars, are Persian and Hindí respectively ; because the plural terminations are of those respective languages. Similarly we have the English words *cherubs* and *seraphs* though they are Hebrew in their singular forms.

CHAPTER III.



نحو NAHW, SYNTAX.

نحو *Nahw*, 'Syntax,' treats of forming sentences by the combination of words,

مرکب *Murakkab*, 'a compound word,' is a word formed of two or more words. It is of two kinds مفید *Mufid* and غیر مفید *Ghair mufid*.

مرکب مفید *Murakkabi mufid*, تام *Murakkabi, tám*, کلام *Kalám*, or جمله *Jumla*, 'a Sentence,' is an assemblage of words conveying a complete thought; as, زید حاضر ہی *Zaid házir hai*, 'Zaid is present.'

مرکب غیر مفید *Murakkabi ghair mufid* or مرکب ناقص *murakkabi nákiṣ*, 'a Phrase,' is a combination of two or more words without conveying a complete thought; as, اچھا آدمی *achchhá ádmí*, 'a good man.'

There are five kinds of phrases which are as follow.

1. مرکب توصیفی *Murakkabi tanṣifi* or ترکیب توصیفی *Tarkibi tauṣifi*, is a compound word formed by the combination of an adjective and a noun; as, سفید گھوڑا *sufed ghorá*, 'a white horse.'

2. ترکیب اضافی *Murakkabi izāfi* or مرکب اضافی *Tarkibi izāfi* is a compound word formed by the combination of a مضاف *muzāf* and a مضاف الیه *muzāf ilaih*; as, (ام کی کتاب) *Rām kī kitāb*, Rām's book.'

3. ترکیب تعدادی *Murakkabi ti'dādī* or مرکب تعدادی *Tarkibi ti'dādī* is a compound word formed by the combination of two numerals; as گیارہ *gyārah*, 'eleven' (11), بارہ *bārah*, 'twelve.' (12), چوبیس *chaulīs*, 'twenty four' (24), پچیس *pachchīs*, 'twenty five' (25) &c. This combination is apparent in Arabic, but in some Hindustānī words it does not appear, yet they are called مرکب تعدادی *murakkabi ti'dādī* because they are so named in Arabic. The numbers formed by one numerical figure and a cipher, such as, بیس *bīs*, 'twenty,' (20), تیس *tīs*, 'thirty,' (30), چالیس *chālīs* 'forty' (40), do not come under this head.

4. ترکیب امتزاجی *Murakkabi imtizāji* or مرکب امتزاجی *Tarkibi imtizāji* is a compound word formed by the combination of two words denoting the name of a thing without drawing our attention to their literal sense; as, اکبر آباد *Akbarābād*, (literally founded by Akbar) 'the city of A'grā, named after its founder the Emperor Akbar. When we hear the word اکبر آباد *Akbarābād* we think of A'grā! we never attend to the meaning of the words اکبر *Akbar* and آباد *ābād*.

5. **مفت مرکب** *Sifati murakkab*, is a compound word denoting agency, possession, resemblance, &c, or in other words, it is a compound attributive term. The difference between **مفت مرکب** *Sifati murakkab* and **مرکب توصیفی** *Murakkabi tausifi* is thus pointed out. The latter is always composed of two words, an adjective and a noun. The former is not composed of an adjective and a noun, but of two other words or of a word and a single letter, which being combined together become attributive and at the same time denote agency, possession, &c. In the latter the two words are separate; in the former they are one. Thus the phrase **اچھا آدمی** *achchhá ádmí*, 'a good man,' is **مرکب توصیفی** *murakkabi tausifi*; because the two words of which it is composed, i. e. **اچھا** *achchhá*, 'good,' and **آدمی** *ádmí*, 'man,' are separate, one being an adjective and the other a noun. But the word **فیلخانہ** *filkhána* 'an elephant stable,' is **مفت مرکب** *Sifati murakkab*; because the two words of which it is composed, i. e. **فیل** *fil*, 'elephant,' and **خانہ** *khána*, 'place,' are nouns and are not separate, they being combined together become attributive by denoting position. By attributive is meant of what sort a thing is. Now in the last of the above examples we can easily find out the attributive sense by asking the question of what sort the place is, when the answer will evidently be a place for elephants. Similarly the

words وزن *wazn* (literally one that keeps weight), 'weighty' is صفت مرکب *Ṣifati murakkab*, because it is formed of the word وزن *wazn*, 'weight,' and the letter ي *ye* (ئ), which being combined together become attributive by denoting agency.

The following examples of صفت مرکب *Ṣifati murakkab* will be useful to learners.

1. Denoting agency ; as, جواهری *jauhari*, (literally one who keeps jewels), 'a jeweller.'

2. denoting an object acted upon, as, پشمینه *pashmina* 'woollen.'

3. denoting instrument ; as, بادکش *bádkash*, (one that gets wind), 'a fan.'

4. denoting resemblance ; as, حیوان کا سا *haiwán ká sá*, 'like an animal.'

5. denoting position ; as, گلشن *gulshan*, 'a flower garden.'

6. denoting relation of speciality ; as, گلدستہ *gul-dasta*, 'a nosegay' (literally 'a bunch of flowers'); this denotes speciality i. e, bunch of flowers and not of any thing else).

جملہ *JUMLA*, SENTENCE.

Every جملة *Jumla*, Sentence, consists of two parts, مسند الیه *Musnad ilaih*, 'Subject,' and مسند *Musnad*, 'Predicate.' The former denotes the object spoken of. The latter expresses what is affirmed of the object

spoken of. Thus in the sentence *زيد آتا هي* *Zaid átá hai*, 'Zaid comes,' *زيد* *Zaid* is *مسند الیه* *Musnad ilaih*, 'Subject,' and *آتا هي* *átá hai*, 'comes,' is *مسند* *Musnad*, 'Predicate.'

There are two kinds of sentences *جمله خبریه* *Jumla-i khabriya* and *جمله انشائیہ* *Jumla-i insháyiya*.

جمله خبریه *Jumla-i khabriya* expresses that a person relates something which may or may not be relied upon ; as, *میں غریب ہوں* *main, gharīb hūn*, 'I am poor.'

There are two kinds of *جمله خبریہ* *Jumla-i khabriya* ; — *اسمیہ* *Ismiya* and *فعلیہ* *Fi'liya*.

جمله اسمیہ *Jumla-i ismiya* is a sentence formed by the combination of two nouns, one being the *مسند الیہ* *Musnad ilaih*, 'Subject,' the other *مسند* *Musnad*, 'Predicate.' In this sentence the *مسند الیہ* *musnad ilaih*, 'Subject,' is called the *مبتدا* *mubtidá*, while the *مسند* *musnad*, 'Predicate' is termed the *خبر* *khabar*. Sentences of this class end in a particle called *حرف ربط* *Harfi rabt*, 'Copula,' which merely couples the subject and the predicate, and is not taken into account as a part of a sentence ; as, *وہ غریب ہی* *wuh gharīb hai*, 'he is poor'. Here *وہ* *wuh*, 'he,' is the *مبتدا* *mubtidá* 'subject,' *غریب* *gharīb*, 'poor,' the *خبر* *khabar*, 'Predicate,' and *ہی* *hai*, 'is,' the *حرف ربط* *Harfi rabt*, 'Copula.'

جمله فعلیه *Jumla-i fi'liya* is a sentence formed by the combination of a nominative and a verb. If the verb is active, this sentence also contains an object; as, رام آیا ہی *Rám áyá hai*, 'Ram has come,' رام کتاب لایا ہی *Rám kitáb láyá hai*, 'Ram has brought the book.'

Observation—In جمله فعلیه *Jumlayi Fi'liya* the مسند الیه *musnad ilaih*, 'subject,' and the مسند *musnad*, 'predicate,' are respectively called the فاعل *fá'il*, 'nominative,' and the فعل *fi'l*, 'verb,' while the objective, locative &c., belonging to the predicate are termed متعلقات فعل *muta'allikáti fi'l*, 'the adjuncts of the verb.'

جمله انشایه *Jumla-i insháyiya* is a sentence which expresses the facts related by a speaker, and asserts that these facts must be relied upon, stating at the same time the desire of the narrator. This sentence includes the Imperative, Negative, Interrogative, and Optative sentences, The following are the examples :—

تم جاؤ *tum já-o*, 'you go,' مت جاؤ *mat jáo*, 'don't go,' تم کہاں جاؤ ہو *tum kahán játe ho*, 'where are you going,' خوش رہو *khush raho*, 'may you be happy.'

There are many other sentences which come under the heads of جمله خبریہ *jumla-i khabriya* and جمله انشایہ *jumla-i Insháyiya*. They are named according to the sense they convey. Of these the following are the principal :—

1. *Jumla-i mustánifa* is one commencing a subject as in the beginning of the *masnawí* (poem) by *Mir Hasan*:—

کردن پہلے توحید یزدان رقم

Karūh pahli tauhīdi yazdān rakam,

‘Let me first of all write all about the unity of God.’

2. *Jumla-i Wasfiya*, ‘an adjectival sentence,’ is one standing as an attribute to a substantive; as, *wuh kalam ki kalamdān men rakkhā hai ‘umda hai*, ‘the pen which is placed in the pen-case is good.’ Here the sentence *ki kalamdān men rakkhā hai*, ‘is placed in the pen-case,’ is *Jumla-i Wasfiya* in which the nominative *wuh*, ‘it,’ is understood, the full construction being *wuh kalam ki wuh kalamdān men rakkhā hai ‘umda hai*, (a construction peculiar to Urdú).

3. *Jumla-i mauṣūla* is one relating to a relative pronoun or to a relative and its antecedent; as, *jo ādmī ki us din āyā thā hāzīr hai*, ‘the man who came the other day is present’. Here the sentence *ki us din āyā thā*, ‘came the other day,’ is *Jumla-i mauṣūla* in which the nominative *wuh*, ‘he,’ is understood; the full construction being *jo ādmī ki wuh us din āyā thā hāzīr hai*.

4. *Jumla-i mulaiyana* is one illustrating another sentence ; as, *زید بڑا آدمی ہے اور اسکے پاس بہت دولت ہے* *Zaid bará ádmí hai uske pás buht daulat hai*, 'Zaid is a great man, he possesses riches in abundance.' Here the latter sentence *اور اسکے پاس بہت دولت ہے* *uske pás buht daulat hai*, 'he possesses riches in abundance,' is *jumla-i mubaiyana*. It explains in full the meaning of the foregoing sentence.

5. *Jumla-i mu'allila* is one expressing the reason of the subject matter of a foregoing sentence ; as, *اس سے مت بولو دیوانہ ہے* *us se mat bolo wuh diwána hai*, 'do n't talk with him, he is mad.' Here the sentence *وہ دیوانہ ہے* *wuh diwána hai*, 'he is mad,' is *jumla-i mu'allila*.

6. *Jumla-i ma'tufá* is one connected with a foregoing sentence called the *معطوف الیہ* *ma'tuf ilaih* by the introduction of a conjunction ; as *زید آتا ہے اور عمرو جاتا ہے* *Zaid átá hai aur 'Amar játá hai*, 'Zaid is coming while 'Amar is going.' Here the first sentence *زید آتا ہے* *Zaid átá hai*, 'Zaid is coming,' is called *معطوف الیہ* *ma'tuf ilaih*, and the second sentence *عمرو جاتا ہے* *'Amar játá hai*, 'Amar is going,' is termed *jumla-i ma'tufá*.

7. *Jumla-i nidáyiya* is a combination of two sentences denoting an address ; as, *ای یارو ذرا ادھر متوجہ ہو* *ai yáro zará idhar mutawajja ho* 'O friends!

pay attention to this a little.' Here we have two sentences *ای یارو ai yáro*, 'O friends'! and *ذرا ادھر متوجہ ہو zará idhar mutawajja ho*, 'pay attention to this a little.' The first one is elliptical. It is equivalent to *کو یاروں میں ہوں پکارتا ہوں pukártá hūn main yáron ko*, 'I call upon friends.' This is the full construction of such sentences. They are considered as such in parsing.

8. *جملہ استفہامیہ Jumla-i Istifhāmia*, 'an Interrogative sentence', asks a question; as, *تم کون ہو tum kaun ho*, 'who are you?'

9. *جملہ قسمیہ Jumla-i Kasmia* is a combination of two sentences denoting an oath; as, *خدا کی قسم میں نہیں جانتا Khudá ki káṣam main nahīn jāntá*, 'By God I do n't know'. Here the sentence *خدا کی قسم Khudá ki káṣam*, 'By God', is elliptical; its full construction is *میں خدا کی قسم کہتا ہوں main Khudá ki káṣam khátá hūn*, 'I swear upon God'. The other sentence *میں نہیں جانتا main nahīn jāntá*, 'I do n't know'; is termed *جواب قسم jawábi káṣam*. Both these sentences together form the *جملہ قسمیہ jumla-i kasmia*

10. *جملہ شرطیہ jumla-i shartīya* is a combination of two such sentences that the former denotes a condition while the latter the result after the fulfilment of that condition; as, *اگر تم اپنا سبق یاد کر گے تو ہم اگر تم اپنا سبق یاد کر گے agar tum apnā sabak yád karoge tau ham tumko ek kitáb denge*, 'if you will learn your lesson, I will give you a book.' Here the first sentence *اگر*

آگرا تم اپنی سباق یاد کررگے *agar tum apnī sabāk yād karoge*, 'if you will learn your lesson', is called شرط *Shart*, the second تو ہم تمکو ایک کتاب دینگے *tau ham tumko ek kitāb denge*, 'I will give you a book,' is termed جزا *Jazā*. The signs of the former are اگر *agar* جو *jo*, both signifying 'if' &c, those of the latter سو *so*, تو *tau*, تب *tab*, 'then,' &c. Sometimes these signs are understood ; as, آئیگا تو پائیگا *ā-egā tau pā-egā*, 'he will get (if he) will come.' Here the word اگر *agar*, 'if,' is understood before آئیگا *ā-egā*, 'will come.'

11. جملہ معترضہ *Jumlá-i mu'taraza* is an explanatory sentence thrown into the body of another sentence. The omission of such a sentence will not affect the sense ; as, رام چرن خدا اوسکو سلامت رکھے بہت *Rām Charan Khudā usko salāmat rakke* اچھا لڑکا ہی *bhut achēhā larkā hai*, 'Rām Charan, God bless him, is a very good boy.' Here the sentence خدا اوسکو سلامت رکھے *Khudā usko salāmat rakke*, 'God bless him,' is جملہ معترضہ *Jumla-i mu'taraza*.

The Use of نی *Ne*.

نی *Ne*, the sign of the nominative is not used with the nominatives of فعل لازمی *fi'li lāzmi*, neuter verb. It is used after the nominatives of فعل متل معدی *fi'li muta'addi*, active verbs in the past, present perfect,

past perfect, &c, i. e. in any of the past tenses except the two, ماضی استمراری *māẓī-i istimrārī*, past tense in the progressive form, and ماضی تمنائی *mūẓī-i taman-nāyī*, the past perfect of the subjunctive mood ; as, اوسنے کہا *usne kahā*, 'he said,' اوسنے کہا ہی *usne kahā hai*, 'he has said,' اوسنے کہا تھا *usne kahā thā*, 'he had said,' وہ کہتا تھا *wuh kahtā thā*, 'he was saying,' اگر وہ کہتا *agar wuh kahtā*, 'had he said.' In the last two examples the sign of the nominative is not used, because the nominatives belong to the verbs کہتا تھا *kahtā thā*, 'was saying,' (indicative past tense in the progressive form) and کہتا *kahtā*, 'had said,' (Subjunctive past perfect) respectively. In the first three examples the sign of the nominative is expressed ; because the nominatives belong to the active verbs in the past, present perfect, and past perfect tenses respectively.

The poets sometimes violate the above rule. The following is an example from سودا *Saudā* :—

میں حضرت سودا کو سنا بولتے یار
 اللہ ہی اللہ ہی کیا نظم بیان ہی

Main hazrati Saudā ku sunā bolti yāro.

Allah hī Allāh hai kyā nazmi bayān hai.

'O friends ! I have heard his honour the poet Saudā speaking, Heavens, Heavens what a poetic expression (flowed from his tongue).'

Here the particle *نے* *ne* is omitted after the first word *میں* *main*, 'I.' This is an instance of poetic license.

The nominatives to the past tenses of the verbs لانا *lānā*, 'to bring,' کھیلنا *khelnā*, 'to play,' بولنا *bolnā*, 'to speak,' بھولنا *bhūlnā*, 'to forget,' سمجھنا *samajh-nā*, 'to understand,' 'to think,' and the past tense of the compound active verbs formed by the combination of active and neuter verbs, such as, دے بیٹھا *de baiṭhnā*, 'to give up,' &c, and to the past tense, of the verbs of which سکانا *saknā*, 'can,' لگانا *lagnā*, 'to begin,' or چکانا *chuknā*, 'to finish,' is a part do not retain *نے* *ne* in any tense; as, میں لایا تھا *main lāyā thā*, 'I had brought,' میں جوا کھیلا *main ju-ā khelā*, 'I gambled,' میں بولا *main bolā*, 'I spoke,' میں بھولا *main bhūlā*, 'I forgot,' میں سمجھا *main samjhá*, 'I understood,' میں دے بیٹھا *main de bai-thā*, 'I gave up,' میں نہیں لکھ سکا *main nahīn likh sakā*, 'I could not write,' میں لکھنے لگا *main likhne lagā*, 'I began to write,' میں لکھ چکا *main likh chu-kā*, 'I finished writing'.

ستم کو ہم کرم سمجھ جفا کو ہم وفا سمجھ

اور اس پر بھی نہ سمجھو وہ تو اس بات سے خدا سمجھ

Sitam ko ham karam samjhe jafā ko ham wafā samjhe.

Ar is par bhī na samjhe wuh tu us but se Khudā samjhe.

ذوق *Zauk*

'I thought his violence a kindness to me, his oppression a sincerity ;

If still he may not regard, may God judge of such a friend'.

خاک میں ملے بھی میں اسکو نہ دشمن سمجھا
 گردش چرخ کو میں گردش دامن سمجھا
Khak meñ milki bhi mair̃ usku na dushman samjhá.
Gardishe charkh ka maiñ gardishi dáman samjhá
A'tish.

'Even after being mingled with dust I did not think him an enemy.

I took the rotation of the heavens to which all our griefs are attributed to be the movement of my friend's garment.'

Sometimes the past tense of this verb requires *نے* *ne* after its nominative ; as, ہم نے جو چیزیں تجارت کے لائیں سمجھیں *hamne jo chizeh tijárat ke láyik samjhín* 'whatever things I thought worth sending for merchandise'

The poets sometimes admit *نے* *ne* after the nominatives of the verb سمجھنا *samajhná* 'to think'. Thus آتش *A'tish.*

چہرہ کو آتش کدہ سمجھا دل دیوانہ نے
 گوش و بینی پر گمان اخگر سوزان کیا
Chihra ko álishkada samjhá dile diwána ne
Gosho bini par gumáne akhgare sozán kiya,

'The insane mind took the face to be a fiery place and thought the ear and the nose to be the burning sparks.'

بس کہ تھی اوس سے عیان سینہ عارف کی مفا
چہرہ یار کو میں نے دل روشن سمجھا

Bas ki thi us si 'ayān sina-i' ārif ki safā
Chihra-e yār ku main ne dili raushan samjhā.

'As the face of the friend appeared to have the purity of the pious heart,

I thought it to be so pure a heart.'

The nominative of the compound verb سمجھ لینا *samajh lenā*, 'to understand,' admits نے *ne*. Thus we say میں نے سمجھ لیا *main ne samajh liyā*, 'I understood'. In this instance the latter word لینا *lenā*, 'to take,' loses its sense, the meaning of the former word سمجھنا *samajhnā*, 'to understand,' is only taken into account.

When there are two verbs having one common nominative if one be a verb requiring نے *ne* after its nominative but the other not, the particle نے *ne* is used or not according as the verb requiring it is next to the nominative or not; as, اوس نے کہا اور بیٹھا *usne kahā aur baiṭhā*, 'he said and sat,' وہ جہت پھر آیا *wuh jhat phir āyā aur kahā*, 'he soon returned and said'. That this rule is for the sake of brevity, is evident

by observing the full construction after supplying the ellipses in the foregoing sentences which then become
 بیتھا اور وہ نے کہا اور usne kahá aur woh baiṭhā, 'he
 ' said, and he sat,' کہا اور وہ نے جھٹ پھر آیا اور usne jhat
 phir áyá aur usne káhā, 'he soon returned and he said.'

When a nominative belongs to both فعل معطوف *fī'li ma'túf*, 'a participle' and a فعل *fī'l* 'verb' following that participle, it does or does not accompany the particle *ne* according as the verb following the participle does or does not require it: thus we say,
 لکھ کر چلا گیا اور woh likhkar chalá gayá, 'having written he
 went away,' اور وہ نے اٹھ کر میرا ہاتھ پکڑا اور usne uṭhkar merā
 háth pakṛá, 'having got up he held me by the hand.'

Rule (a) A فعل لازمی *Fī'li lāzmi*, 'neuter verb,' agrees with its nominative in gender, number, and person; as, میں گیا main gayá, 'I went,' وہ گئی woh gayí, 'she went,' لڑکے آئے larke áyē, 'the boys came.'

Rule (b) فعل متعدی *Fī'li muta' addi*, 'an Active verb,' agrees in gender, number, and person with its nominative or with its objective according as the sign of the one or the other is suppressed, as وہ لڑکوں کو مارتا ہے woh larkoṅ ko mártá hai, 'he beats the boys'. Here کو ko, the sign of the object is expressed, while نے ne the sign of the nominative is suppressed; hence the verb مارتا ہے mártá hai, 'beats,' agrees with its nominative وہ woh, 'he,' in the third person, masculine, singular.

Again اوسنے چار ورق پڑھے *usne chār warak parhe*, 'he read four leaves.' Here نے *ne*, the sign of the nominative is expressed, while کو *ko*, the sign of the object is suppressed; therefore the verb پڑھے *parhe*, 'read,' agrees with its object ورق *warak*, 'leaves,' in the third person, masculine, plural.

(c) When the signs of both the nominative and the objective are suppressed the verb agrees in gender, number, and person with its nominative; as, وہ کتابیں پڑھتا ہے *wuh kitābēn parhtā hai*, 'he reads the books.' Here پڑھتا ہے *parhtā hai*, 'reads,' agrees with its nominative وہ *wuh*, 'he,' in the third person, masculine, singular.

(d) When the signs of both the nominative and the objective are expressed the verb must be in the masculine, singular, of the third person; as, انہوں نے کتابوں کو پڑھا *unhōn ne kitābōn ko parhā*, 'they read the books.' But this mode of expression is not elegant; انہوں نے کتابیں پڑھیں *unhōn ne kitābēn parhīn* would be better.

Observation——An exception to Rule (c) occurs in the simple form of the imperative of the second person, singular, when it is such a compound word that its first part ends in | *alif* (ā); the verb in such instances agrees with its object; as, گاڑھی کھڑی کر *gārhi khari kar*, 'stop the carriage.' The root form of this verb is کھڑا کرنا *khara karnā*, the final | *alif*

(á) of *khara* is here changed into ي *ye* (í) to make the verb agree with گڑھی *gárhí*, 'carriage,' in the feminine. The full construction is کر تو گڑھی کھری *tú gárhí khari kar*. The reason for the exception of the said rule is that the first part of such compound verbs has attributive suggestions which are applied to the objects and not to the nominatives, so that کھری *khari kar* means 'make in the standing state.' On the same principles we say روٹی دھری رهندے *rotí dhari rahn de*, 'let the bread remain there', and not دھرا رهندے *dhará rahn de*.

(e) Two or more singular nominatives referring to different persons or things connected by the conjunction اور *aur*, 'and,' expressed or understood require a singular or a plural verb according as the one or the other is recommended by custom. Thus we say زید اور بکر کا بھائی آیا *Zaid aur Bakar ká bháyi áya*, 'Zaid and Bakar's brother came,' رام اور شام آئے *Rám aur Shám áye*, 'Rám and Shám came,' یہاں گھوڑا اور ہاتھی ہیں *yihán ghorá, aur háthi hai*, 'here are a horse and an elephant.'

For our superiors and respectable parties the plural verb is used even when there is only one singular nominative; as بابو آئے *Bábú áye*, 'the Bábú came.' Were we to use a singular verb and say بابو آیا *Bábú áya*, it would be a term of disrespect though it would make no difference in sense.

(f) Two or more singular nominatives bearing the same meaning require a singular verb : the following is an example from نثر بنظیر *Nasari Benazir* of میر بہادر علی *Mír Bahádur 'Alí* :—

جو غریب فقیر محتاج اس ملک میں آیا فی الفور تونگر ہوا

Jo gharib fakír muhtáj us mulk men áyá filfaur tawāngar hu-á, 'whosoever poor, indigent, came to that country, instantly became rich.'—

Again we say, گھوڑا اور ہاتھی دونوں موجود ہیں *ghorá aur háthí donoñ maujúd haiñ*, 'the horse and the elephant both are here. In this instance the verb ہیں *haiñ*, 'are,' having the same two nominatives is plural. Hence we see that the additional word دونوں *donoñ*, 'both,' pluralizes the verb. Similarly we say دوات قلم موجود ہی *dawát kalam maujúd hai* (not ہیں *haiñ*), 'inkstand and pen are here,' but if we add the word دونوں *donoñ* 'both,' we would pluralize the verb and say دوات قلم دونوں موجود ہیں *dawát kalam donoñ maujúd haiñ* (not ہی *hai*), 'inkstand and pen both are here.' In the following instances the verb is singular :—

ارض و سما کہاں تیری وسعت کو پاسکے

میرا ہی دل ہی یہ کہ جہاں تو سما سکے

Arz-o samá kahán tiri was.'at ku pá sake.

Merá hí dīl hí yih ki juhán tú samásake.

خواجہ میر درد *Khája Mír Dard.*

'How could the heaven and the earth contain thy circumference ;

My heart is the very place wherein thou canst be contained.'

اس طرح سے قلب کو میقل کیا

بخل و بغض و حرص و کینہ سب گیا

Is tarah se kalb ko saikal kiya.

Bukhl o bughz o hirs u kina sab gaya.

میر حسن Mir Hasan.

'So much purified the heart,

That avarice and malice all are away.

Here the word سب *sab*, 'all,' is equivalent to *har ek*, 'each.'

چار چیزوں سے مرکب بدن انسان ہی

دم و سودا ہی ہر اک جسم میں صغرا بلغم

Chār chizōñ si murakkab badane insāñ hai.

Dam o sauda hi har ik jism mein safrā balgham.

سودا Saudā.

'The human body is formed of four objects :—

In every body there is blood, gastric juice, bile, and phlegm.'

In the following instances the verb is plural :—

جو ناتوان نہ کریں دستگیری دشمن

تو خار و خس نہ کریں شعلہ کو کبھی برہا

Ju nātawāñ nakareñ dastgiriye dushman.

Tu khār u khas nakareñ shu'li ko kabhī barpā.

سودا Saudā.

' If the powerless do not assist the foe ;
Thorns and straw would never raise up flames.'

آدار گي و محنت و تنہائي و غربت
دو چار يہ ہين يار غريبون مين ہمارے
A'wārgi o miḥnat u tanhāyi o ghubbat.
Do chār yih hain yār gharibon min hamāre.

ظفر Zafar.

' Ruin, affliction, loneliness, and journey,
These are a few poor friends I have.'

(g) A single verb having nominatives of different genders and numbers agrees with one next to it- Thus
تین مرد اور ایک عورت آئی تھی *tn mard aur ek 'aurat āyi thī*,
'three men and one woman had come.' Here the verb
'had come,' *āyi thī*, agrees with عورت *'aurat*
'woman,' in the feminine singular. Similarly لڑکے اور لڑکیاں آئیں *larkc aur larkīān āyīn*, 'the boys and the girls came,' where the verb آئیں *āyīn*, 'came,' agrees with لڑکیاں *larkīān*, 'girls,' in the feminine plural.

(i) Two nominatives of different genders followed by the word دونوں *donon* understood render the verb in the masculine plural ; as, اس کے ما باپ مر گئے ہین *uske mābāp margaye hain*, 'his father and mother are dead.'

(j) A فعل ناقص *A Fi'li nākis*, 'copula,' agrees in gender and number sometimes with its مبتدا *mub-tidā*, 'Subject,' and sometimes with its خبر *Khābar*,

'Predicate.' This agreement depends upon the pleasant sound which the one or the other would make in the ear of an ingenious writer. Thus in the following sentences it agrees with the subject :—

محبت عنقا ہو گئی *Mahabbat 'ankā hogayī*, 'love became a phoenix,'—it cannot be found.—Here the verb ہو گئی *hogayī*, 'became,' agrees with its subject محبت *mahabbat*, 'love,' in the feminine singular and not with its predicate عنقا *anka*, 'phoenix, which is masculine.

وصف قاتل کا کروں گا میں دھان زخم سے

توٹ کر گر رہ گیا خنجر زبان ہو جایا

Waf k̄atīl k̄ā karūṅgā main dakhāne saḥm se.

Tūt kar gar rahgayaḍ k̄hanjar zabān hojāigā.

گویا *Goyā*.

'The wounded part of my body will be the mouth, in which the dagger if it remains in it after being broken will be the tongue to praise the murderer,'—the mistress.—Here ہو جایا *hojāigā*, 'will be,' is a verb which agrees with its subject خنجر *khanjar*, 'dagger,' in the masculine singular and not with its predicate زبان *zabān*, 'tongue, which is feminine.

In the following instances the verb agrees with its predicate :—

بیمار کے حق میں مر رہی اچھی دوا تھی *bimār ke haḳ meṁ murabbā achchhī dawā thī*, 'for the sick conserve was a good medicine. Here the verb تھی *thī*, 'was,'

agrees with its predicate دوا *dawá*, 'medicine' in the feminine singular, and not with its subject مرید *murabba*.

(k) Nominatives of different persons require the verb to agree with the first person rather than with the second and with the second rather than with the third ; as, تم جائیگے *ham tum jáenge*, 'you and I will go,' تم اور وہ جاوے *tum aur wuh jáoge*, 'you and he will go.' In the first example the verb is in the first person, in the second example, it is in the second person.

(l) An adjective or a pronoun agrees with the substantive connected with it in gender and number ; as, اچھا لڑکا *achchhá larká*, 'a good boy', اچھی لڑکی *achchhi larkí*, 'a good girl', اچھے لڑکے *achchhe larké*, 'good boys', اچھی لڑکیاں *achchhi larkíáñ*, 'good girls', وہ لڑکا *wuh larká*, 'that boy', وہ لڑکی *wuh larkí*, 'that girl', آتا ہے *wuh átá hai*, 'he comes', آتی ہے *wuh áti hai*, 'she comes'. From these examples it is also clear that pronouns are not varied on account of number and gender. The words لڑکا *larká*, لڑکی *larkí*, آتا ہے *átá hai*, and آتی ہے *áti hai*, denote the various genders of the pronoun وہ *wuh*,

The rules regarding the number and gender of the genitive and its governing noun has already been observed, vide page 90.



Words connected with each other are said to be of the same gender and number in construction though not in sense. Thus when we say *تم کس کے لڑکے ہو* *tum kis-ke larke ho*, 'whose son are you,' the words *کس کے* *kiske*, 'whose,' and *لڑکے* *larke*, 'boys,' are plural in construction, because they are allied to the plural pronoun, *تم* *tum*, 'you,' which though plural in construction for the sake of respect is singular in sense.

(m) When an adjective, a pronoun, or a genitive belongs to several substantives of different genders and numbers, it agrees with the one next to it whether coming before or after them; as *اچھے لڑکے اور لڑکیاں* *achchhe larke aur larkiañ*, 'good boys and girls,' *اچھی لڑکیاں اور لڑکے* *achchhi larkiañ aur larke*, 'good girls and boys,' *اچھے لڑکیاں اور لڑکے* *larkiañ aur larke*, *achchhe hañ*, 'the girls and the boys are good.' In the first example the adjective *اچھے* *achchhe*, 'good,' agrees with *لڑکے* *larke*, 'boys,' the masculine plural substantive coming after it; in the second example the adjective *اچھی* *achchhi*, 'good,' agrees with *لڑکیاں* *larkiañ*, 'girls,' the feminine plural substantive, in the third example the adjective *اچھے* *achchhe* agrees with *لڑکے* *larke*, 'boys,' the masculine plural substantive coming before it.

(n) Instead of adhering to the rules marked (g) (k) and (m) verbs, adjectives &c. are repeated when emphasis is intended; thus instead of saying, *ایک بوڑھا اور اوسکی بڑھیا آئی* *ek búrha aur uski*

burhyá áyi, 'an old man and his wife came,' اوسکي
uski larkiañ aur larke, 'his daughters
 and sons', تم اور وہ جاوے *tum aur wuh jáoge*, 'you
 and he will go,' we may say ائی بڑھیا *ai buriyá*
ek burhá áyá aur uski burhyá áyi, 'an old man came
 and his wife also came,' اوسکي لڑکیاں اور اوسکے لڑکے
uski lar-
kiañ aur uske larke, 'his daughters and his sons,' تم جاوے
 و جاوے *tum jáoge aur wuh jáegá*, 'you will go, and he
 will go,' respectively. This repetition of verbs adjectives
 &c makes them properly agree with words re-
 ferring to them.

A passive verb agrees with its object in gender,
 number, and person; as, گئی کتاب *kitáb likhi gayi*,
 'the book is written', خط پڑھا جائیگا *khat parhájáegá*,
 'the letter will be read'. Here the verbs گئی *likhi-*
gayi, 'is written,' and پڑھا جائیگا *parhájáegá*, 'will be
 read', agree with their respective objects کتاب *kitáb*,
 'book', and خط *khat*, 'letter', in the third person
 singular, the former being in the feminine, the latter,
 in the masculine.

The rules for the agreement of an active or a
 passive verb with its several objects are like those for
 the agreement of a verb with its several nominatives,
 only the word objective is substituted for the word
 nominative; thus اوسنے دوات قلم موجود کیا *usne dawát*
kalam maujúd kiya, 'he brought inkstand and pen',
 خط اور کتاب لکھی گئی *khat aur kitáb likhi gayi*, 'the

letter and the book were written', &c. Here the verb *موجود کیا maujūd kiyā*, 'brought', is singular, though it has two objects *دوات dawāt*, 'inkstand', and *قلم ka-lam*, 'pen'. The plural verb in such instances would affect the idiom. This remark also holds good if the verb be turned into an active voice and these objects into nominatives as is evident from rule (f). The passive verb *لکھی گئی likhi gayi*, 'is written', agrees with the latter object *کتاب kitāb*, 'book,' in the feminine and not with the former object *خط khat*, 'letter', which is masculine.—

Adverbs referring to a verb undergo no alteration on account of the gender and number of the words they modify; as, *وہ اچھا لکھتا ہے wuh achchhā likhtā hai*, 'he writes well,' *وہ اچھا لکھتی ہے wuh achchhā likhtī hai*, 'she writes well.' Here the word *اچھا achchhā*, 'well,' does by no means modify the pronoun *وہ wuh*, 'he' or 'she' It only modifies the verbs *لکھتا ہے likhtā hai*, or *لکھتی ہے likhtī hai*. But when the adverbs in modifying the verbs also refer to nouns they (instead of being in the masculine form as in the said example) assume different forms and so become masculine or feminine according as the nouns referring to them are of the one or of the other gender. Thus we say, *روتی اچھی لگتی ہے rotī achchhī lagti hai* 'the bread tastes well. Here the adverb *اچھی achchhī*, 'well,' in modifying the verb *لگتی ہے lagti hai*, (literally suits)

'tastes,' also refers to the quality of the feminine noun *روتی* *rotí*, 'bread,' and hence it has assumed the feminine termination. This is what we call adverbs qualifying nouns through the verb.

حال HÁ'L

The word, phrase, or sentence, which expresses the state in which we view the nominative or the objective, or both, is called *حال* *Hál*; while such a nominative or objective is termed *ذوالحال* *Zulhál*; as *زید مسکراتا جاتا تھا* *Zaid muskurátá játá thá* 'Zaid was going on smiling,' *میں نے رام کو روتے دیکھا* *main ne Rám ko rote dekha*, 'I saw Rám weeping,' *ہم دونوں باتیں کرتے* *ham donon báten karte ek-dúsre se larte the*, 'we two conversing were disputing with each other.' In the above examples the words *مسکراتا* *muskurátá*, 'smiling,' *روتے* *rote*, 'weeping,' and *باتیں کرتے* *báten karte*, 'conversing,' are instances of *حال* *Hál*, the first one referring to the nominative *زید* *Zaid*, the second to the objective *رام* *Rám* or to the nominative *میں* *main*, 'I,' the sentence to which it belongs being equivocal, meaning either I saw Rám while he was weeping, or I saw him while I was weeping myself, the third to the nominative together with the objective, i. e. *ہم دونوں* *ham donon*, 'we two.'

حال *Hál* agrees with *ذوالحال* *zulhál* in number, gender, and person, so long as the latter is in the

nominative case only ; for when the latter is in the objective case the former does not vary owing to different number, gender, and person of the latter. Thus we say *شام روتا جاتا تھا* *Shám rotá játá thá*, 'Shám was going on weeping,' *وہ لڑکی روتی جاتی تھی* *wuh lar̥ki rotí játí thí*, 'the girl was going on weeping,' *شام کو روتے دیکھا* *Shám ko rote dekhá*, (I) 'saw Shám weeping,' *لڑکی کو روتے دیکھا* *lar̥ki ko rote dekhá*, (I) 'saw the girl weeping.' Sometimes the *hál* in the objective agrees with *zuhlál* in gender &c as, *اُس نے ہونٹ لڑکی کو مارا* *usne hañstí huyi lar̥ki ko mára*, 'he struck the laughing girl.'

تمیز *Tamíz*.

Tamíz is a word which removes a doubt. The word referring to it is called *مميز* *Mumaiyaz 'anhu* ; as, *دو من آتا* *do man átá*, 'two maunds of flour.' Here *دو من* *do man*, 'two maunds,' denotes a doubt as to what object it belongs, and the word *آتا* *átá*, 'flour,' removes the doubt. Similarly the words *فورا* *fauran* 'instantly,' *زبردستی سے* *zabardastí se*, 'by force,' and *رنگ برنگ* *rang barang*, 'various sorts,' are instances of *tamíz* in the following sentences : —

وہ فوراً آیا *wuh fauran áyá*, 'he instantly came,' *میں نے زبردستی سے چھین لیا* *main ne zabardastí se chhín liyá*, 'I took it away by force,' *رنگ برنگ کی آوازیں نکلتی ہیں* *rang barang kí awázeñ nikaltí haiñ*, 'various sorts of sounds are coming out.' (i.e. heard).

تمیز *Tamiz* sometimes corresponds with English substantives, adjectives, participles, and sometimes with adverbs as is evident from the above examples.

When from a set of objects we exclude one or more, the object or objects excluded are called مستثنیٰ *mustasna*, and the set of objects from which exclusion has been made, is termed مستثنیٰ منه *mustasna minho*; as, سب لڑکے آئے سوائے زید کے *sab larke aye siwa-i Zaid ke*, 'all the boys came except Zaid,' i.e. Zaid did not come. Here زید *Zaid* is مستثنیٰ *mustasna*, سب لڑکے *sab larke*, 'all the boys,' مستثنیٰ منه *mustasna minho*. The particle used to denote such an exclusion is called حرف استثناء *Harfi Istisna-i*, as the particle سوائے *siwa-i* 'except,' in the above example. The other particles coming under this head are بجز *bajuz*, ماسوا *masiwa*, ماسوا *mawará*, ورا *wará* and مگر *magar*, all signifying 'except,' &c.

Observation — استثناء *Istisna* means exclusion. There are two sorts of this exclusion. When the object excluded belongs to the class of the set from which it is excluded, the exclusion is called استثناء متصل *Istisna-i muttasil* as exemplified above. When the object excluded does not belong to the class of the set from which it is excluded, the exclusion is termed استثناء منقطع *Istisna-i munkit'a*; as, سب آدمی آئے مگر گھوڑے نہیں آئے *sab admi aye magar ghore nahin aye*,

'all persons came but the horses did not.' Now گھوڑے *ghore*, 'horses,' do not belong to the class of آدمی *admi*, 'man.'—The مستثنیٰ *mustasna* is nominative or objective according as the مستثنیٰ منه *mustasna minhu* is the one or the other as the instances given above would illustrate.

A noun denoting the position from which an action proceeds is called متجاوز عنہ *mutajawaz 'anhu*, and the particle representing such a relation is termed حرف تجاوز *harfi tajawuz*; as, آيا *Kalkatte se áyá*, 'came from Calcutta';—كلكتہ *Kalkatta*, 'Calcutta' is متجاوز عنہ *mutajawaz 'anhu*, and سے *se*, 'from,' is حرف تجاوز *harfi tajawuz*.

There are no indirect sentences in Hindustání. Hence it is that the direct sentences like he says 'I don't know,' and the indirect ones like 'he says he does not know,' are translated alike. Thus the foregoing sentences rendered into Hindustání would be کہتا ہي *wuh kahtá hai mujhe má'lím nahín*. According to this rule the words my, thy, his, and their plurals following the pronouns, I thou, he, and their plurals respectively have only one corresponding word اپنا *apná* in Hindustání, provided both are not in the same case; as, میں اپنے مکان میں ہوں *ma'in apne makán meñ hún*, 'I am in my house,' تم اپنے گھر جاؤ *tum apne ghar já--o*, 'go to your house,' وہ اپنے مکان میں ہي *wuh apne makán meñ hai*, 'he is in

his house,' &c. In such sentences the words in the third person translated into Hindustáni verbatim would convey a different sense. Thus the verbal translation of *he beats his servant* being وہ اس کے نوکر کو مارتا ہے *wuh uske naukar ko mártá hai*, would mean he beats another man's servant, whereas the idiomatic expression وہ اپنے نوکر کو مارتا ہے *wuh apne naukar ko mártá hai*, would signify he beats his own servant. Similarly وہ اس کے گھر گیا *wuh uske ghar gayá*, means he went to another man's house, while وہ اپنے گھر گیا *wuh apne ghar gayá* implies he went to his own house. When both the word اپنا *apná* and its corresponding one are in the same case the word اپنا *apná*, is replaced by میرا *merá*, 'my,' تیرا *terá* 'thy,' &c; as, تو اور تیرا بھائی *tú aur terá bháyi donoñ ghair hāzír the*, 'thou and thy brother both were absent.'

Sometimes the word اپنا *apná* is used for میرا *merá*, 'my'; as, جو اپنا بیٹا ایسا کرتا *jo apná betá aisá kartá*, 'if my son had done so.'

The repetition of a word denotes distribution and separation, abundance, or repetition of the same act according to the context; as, وہ دونوں اپنے اپنے گھر گئے *wuh donoñ apne apne ghar gaye*, 'they both went each to his own house.' چمن چمن *chaman chaman*, (literally garden garden) 'too much,' چلتے چلتے میں تھک گیا *chalte chalte main thak gayá*, 'I am tired of walking

over and over again.' Similary *تین تین روپیہ* *tn tn rupaye* means 'three Rupees each,' and so on.

Such participial forms as *کھڑا ہو کر* *khará hokar* and *کھڑے ہو کر* *khare hokar* (both signifying having stood up) imply the same with this difference that the former is singular, the latter plural. Thus we say *وہ کھڑا ہو کر کہنے لگا* *wuh khará hokar kahne lagá*, 'having stood up, he began to speak,' *سب کھڑے ہو کر کہنے لگے* *sab khare hokar kahne lage*, 'having stood up they all began to speak.'

There is a difference between the sentences *چلا جانا* *chalájáná achchhá hai* and *چلے جانا* *chalejáná achchhá hai*. The former implies commencement of the action, the latter continuation of it. Thus we say to a person sitting in a room *چلے جانا اچھا ہی* *chalájáná achchhá hai* 'it is better to depart.' But to a man already walking on we say *چلا جانا اچھا ہی* *chalejáná achchhá hai*, 'it is better to go on walking.' Such remarks can be applied to other verbs of this form. Similar differences may be observed in the phrases *بیٹھ رہنا* *baiṭh rahná*, and *بیٹھے رہنا* *baiṭhe rahná* (both from *بیٹھنا* *baiṭhná*, 'to sit'). We can also say *بیٹھا رہنا* *baiṭhá rahná* instead of *بیٹھے رہنا* *baiṭhrahná*. The expressions *چلنے نہیں سکتے* *chalne náhin sakte*, 'cannot walk' *آئے نہیں سکتے* *áne náhin sakte*, 'cannot come,' &c, are erroneous, they should be *چل نہیں سکتے* *chal na-hin sakte*, *آ نہیں سکتے* *á na'hin sakte*. Such sentences as *تुमको जाने होगा* *tumko jáne hogá*, 'you will have to

go,' تیار کیجا رہی ہی *taiyār kījārahī hai*, 'is in the course of preparation,' should be تمکو جانا پڑیگا *tumko jānā parēgā*, تیار کیجاتی ہی *taiyār kījātī hai*. But we can say ہمارا جانا ہوگا *hamārā jānā hogā*, 'I will have to go;' for ہوگا *hogā*, 'will be,' is a verb and ہمارا جانا *hamārā jānā* 'my going,' is a nominative.

Such forms of the verbs as لکھ رہا تھا *likh rahā thā*, 'was writing,' لکھتے رہے *likhte rahe*, or لکھا کئے *likhā kiye*, 'were writing on,' جلا کی *jalāki*, 'was burning on,' denote continuity of an action. The last two expressions are not very common. The following are examples from the poems of Mirzā Hizabr.

آرام وہ کیا کئے تا صبح چین سے
ایذا سے ہجر ہمنے اوتھائی تمام رات
A'rām wuh kiya kiya tā subh chain se.

Izāi hijr hamni ut'hāyi tamām rāt.

'He was comfortably taking rest till morning,

(While), I was whole night labouring under pain of separation.

کشتگان یار پیہم شام سے توڑے جو رات
سوزش غم سے جلا کی محفل قاتل میں شمع
Kushtgāne yār paiham shām se tarpe ju rāt.
Sozish gham se jalāki mahfil kātīl meñ sham'.

'Those struck with the beauty of the friend since evening palpitated during the night.

By the heat of affliction the candle was burning in the assembly of the murderer.' *

The word چاہیے *cháhiye* is never pluralized. It is singular or plural according to the context; thus we say کتابیں پڑھنی چاہیے *kitāben parhni cháhiye*, 'the books should be read,' and not چاہیئیں *cháhiyēn*. In this example the word *parhni cháhiye* may be replaced by پڑھنا چاہیے *parhná cháhiye* as the idiom of Lucknow admits both the masculine and the feminine forms.

Such peculiar forms of the verbs as کاتے کھاتی ہی *kāte kháti hai*, 'always bites,' دوری آتی ہی *dauri áti hai*, 'always runs after,' denote continuity of an action. The following are the examples from ناسخ *Násikh*.

کاتے کھاتی ہی مجھے فکرِ سخن ای ناسخ

Kāti kháti hi mujhe fikri sukhun ai Násikh.

'The thoughts on words bites me all along O *Násikh*' !

ذلت ہی دوری آتی ہی نادان قفایے حرص

Zillat hi dauri áti hi nádán qafái hirs.

'Temptation O fool ! is always followed by shame.'

The word ڈیرہ *derh*, 'one and a half,' is used as singular; thus we say ڈیرہ بجا ہی *derh bajá hai*, 'it is half past one.'

* Here friend and murderer are the words used by the lover in addressing his beloved. The meaning of the 2nd line is that what keeps the candle burning is the heat of the lover's affliction.

The construction of sentences in Hindustaní requires first the nominative, then the object, and lastly the verb ; as, *زيد نے اس سے پوچھا* *Zaid ne us se púchhá*, 'Zaid asked him.' We sometimes do not observe this rule in prose for the sake of emphasis and euphony, and in poetry for harmony and rhyme. The following are the examples :—

(1) *لكھا تمنے* *likhá tumne*, 'have you written ?'

(2) *قامرہی زبان ارسکی تومیف میں ہر کہ دمہ مشغول*
ہی ارسکی تعریف میں

Kásir hai zabán uski tausíf men, har kah o mah mashghúl hai uski ta'rif men.

'Every tongue fails in admiring him, every young and old person is engaged in praising Him.'

(3) *دنیاے دہن کی دے نہ محبت خدا ظفر*
انسان کو پھیکدی ہی یہ ایمان و دین سے دور

Dunyá-i dún ki de na mahabbat Khudá Z̄afar.

Insán ku phenkde hi yi imán u dín si dúr.

'O Zafar may God never give the affection of this mean world,

This casts mankind away from faith and religion.'

The above examples in Syntactical order run thus :—

(1) *تمنے لکھا* *tumne likhi*.

اوسکي توصيف مين زبان قاصر هي هرکه ومه اوسکي (2)
تعريف مين مشغول هي

*Uski tauṣīf meñ zabān kāṣir hai har kah o mah us
ki ta 'rīf meñ mashghūl hai.*

اي طفر خدا دنياے دورن کي محبت ندے (3)

يہ انسان کو ایمان و دین سے دور پھینکدي هي

Ai Zāfar Khudā dunyā-i dūn ki mahabbat na de.

Yih insān ko imān o dīn se dūr phenk de hai.

Adjectives generally precede though sometimes they follow the nouns they qualify ; as, *یہ اچھی کتاب* *yih achchhi kitāb hai*, 'this is a good book,' *یہ* *yih āghaz 'umda hai*, 'this paper is good.'

The adverbs precede the verbs ; as, *وہ فوراً آیا* *wuh fauran āyā*, 'he immediately came.'

The prepositions follow the nouns they govern ; as, *مکان میں* *makān meñ*, 'in the house.'

The conjunctions have the same place in sentences as they have in English, i. e. between two words or sentences ; as, *زید اور بکر حاضر ہیں* *Zaid aur Bakar hāzir haiñ*, 'Zaid and Bakar are present,' *وہ آتا ہے اور* *wuh ātā hai aur main jātā hūñ*, 'he is coming while I am going.'

Interjections are put in at the commencement or in the body of sentences ; as, *ای دوستو میرا احوال سنو* *ai dosto merā ahwāl suno*, 'O friends ! hear my history.'

اندھیر اب جہان میں ہی کر عجزای قبول
وہ دن کئے جو کرتے تھے اہل ہنر گھمند

Andher ab jahān men hi kar 'ijz ai Kabūl.

Wuh dīn gaye ju karti the ahle hunar ghamand.

'There is injustice in the world now-a-days, be humble O Kabūl !

Those days are gone when the learned were proud'
(of their merits).

When two words having connection in construction follow each other, the former is called the متبوع *Matbu'* and the latter تابع *Tābi'*.

There are six kinds of تابع *Tābi'*; تاکید *Tākid*, لغت *Na't*, بدل *Badal*, عطف بیان *Atfi bayān*, عطف بحرف *'A.tf baharf*, and تابع مہمل *Tābi' muhmal*.

I تاکید *Tākid* is the repetition of the same word or of the same idea in different words to make the expression more emphatic ; as, ہاں ہاں ہاں *hān hān hamne kiyā*, 'yes, yes, I did,' وہ خود آیا *wuh khud āyā*, 'he himself came.' Here the words ہاں ہاں *hān hān*, 'yes, yes,' and خود *khud*, 'self,' i. e. himself, are instances of تاکید *Tākid*, the former being in words is called تاکید لفظی *Tākidi lafẓi* and the latter being in sense is termed تاکید معنوی *Tākidi ma'navi*.

II نعت *Na't* is a word added to a noun to denote its quality. It is the same as صفت *S'ifat*, 'adjective,' with this difference that the latter are simple words

attributive by their very origin, while the former may be compound words or sentences, and are not attributive by origin, but become so by the addition of letters or by combination of sentences. Thus the words *بہا* *bhalá*, 'good,' *برا* *burá*, 'bad,' are simple attributive words; the word *روسی* *Rúsi*, 'Russian' is also attributive, but then it is not so by origin, for, the word *روس* *Rús*, 'Russia,' from which it is derived, is not attributive. Again in the complex sentence *وہ کتاب جسکا ورق پھٹا ہی بہت مفید ہی* *wuh kitáb jis ká warak phatá hai buht mufid hai*, 'the book which has a torn leaf is very useful,' the subordinate sentence *جسکا ورق پھٹا ہی* *jis ká warak phatá hai*, 'which has a torn leaf,' denoting the quality of the book is rendered attributive by construction only, as the words comprising it denote no quality by themselves. Hence this sentence and the word *روسی* *Rúsi* are instances of *نعت* *Na't*, whereas the words *بہا* *bhalá*, 'good' and *برا* *burá*, 'bad' are examples of *صفت* *Sifat*.

III. When two words are connected by a relation (as in the following instances) the word chiefly intended is called *بدل* *Badal*, which generally comes after the other word termed *مبدل* *Mabdal minho*.

1. Two words referring to the same person or thing (case in apposition); as, *تمہارا بھائی زید آیا ہی* *tumhárá bháyi Zaid ájá hai*, 'your brother, Zaid has come.' Here *تمہارا بھائی* *tumhárá bháyi*, 'your brother,'

is مبدل منه *mabdal minho*, and زيد *Zaid*, بدل *Badal*. This بدل *Badal* is called كل بدل *Badali kul*.

2. Two words denoting different objects but at the same time indicating some connection with each other ; as یہ قلم اسکا قلمدان اچھا ہی *yih kalam is kā kalamdān achchhá hāi*, 'this pen,—its case is good.' Here قلمدان *kalamdān*, 'pen-case,' is بدل *Badal*, and قلم *kalam*, 'pen,' مبدل منه *mabdal minho*. This بدل *Badal* is termed اشتغال بدل *Badali Ishtimāl*.

3 The latter of two words denoting a part of the former ; as, یہ کتاب میں نے اسکا ورق پھاڑ ڈالا ہی *yih kitāb main ne iskā waraḡ phār dālā hai*, 'this book I have torn its leaf.' Here کتاب *kitāb*, 'book,' is مبدل منه *mabdal minho*, and اسکا ورق *iskā waraḡ*, 'its leaf,' بدل *badal*. This بدل *Badal* is called بعض بدل *Badali ba's*.

4. One word correcting an error occasioned by the use of a preceding word (a slip of tongue) ; as, ہمکو دستاویز نہیں خط لکھنا چاہئے *hamko dāstāwez nahin khat likhnā chāhiye*, 'I must write the document — no, the letter'. It is evident from the nature of this example that we intend to write a خط *khat*, 'letter'; the word دستاویز *dastāwez*, 'document,' being used owing to the slip of tongue. This بدل *Badal* is named غلط بدل *Badali ghalat*. In بدل *Badal* one of the two words denoting some connection is only meant. It may be a proper or

a common substantive. All this is evident from the preceding examples.

IV When the latter of two words denoting the same object represents a well known person or thing, it is called عطف بيان 'Atfi bayán. The former word in such instances is called the معطوف عليه *Ma'túf 'alaih*; as, زید بریلی والا آیا ہی *Zaid Bareliwálá áyá hai*, 'Zaid of Bareli has come.' Here زید *Zaid* is معطوف عليه *Ma'túf 'alaih*, and بریلی والا *Bareliwálá* (a name better known than زید *Zaid*) is عطف بیان 'Atfi bayán. In *Atfi bayán* both the nouns in apposition are equally meant, neither of them can be spared. *Atfi bayán* is always a proper noun. These conditions point out the difference between عطف بیان 'Atfi bayán and بدل *Badal*.

V The former of two words, phrases, or sentences, connected by a copulative conjunction is called the معطوف *ma'túf 'alaih*, and the latter عطف بحرف 'Atf baḥarf, or معطوف *ma'túf*; as وں اور اوسکا بھائی آیا ہی *wuh aur uská bháyi áyá hai*, 'he and his brother have come,' وں اور آتا ہی اور میں جاتا ہوں *wuh átá hai aur main játá hūn*, 'he is coming and I am going'. Here in the first example the word وں *wuh*, 'he,' is معطوف عليه *ma'túf 'alaih*, and اوسکا بھائی *uská bháyi*, 'his brother' is معطوف *Ma'túf*, or عطف بحرف 'Atf baḥarf; in the second example the sentence وں اور آتا ہی *wuh átá hai*, 'he comes,' is معطوف *ma'túf 'alaih* and میں جاتا ہوں *main játá hūn*, 'I am going,' is معطوف *Ma'túf*, or عطف بحرف 'Atf baḥarf.

VI *تابع مهمل Tábi' muhmal* is a word following another word without conveying any sense. It is used as a mere ornament to the language and is generally formed by changing the first letter of a word into , *wáo* (*w*); as, *كتاب و تاب kitáb witáb*, 'book,' *بغیر دیکھ بھالے baghair dekhe bhále*, 'without seeing'. Here the words *witáb* and *bhále* have no meaning.

It may here be stated that any part of speech can be understood when its suppression would not make the sense obscure, while its admission would be unnecessary or rather contrary to custom. Thus it would be better to say *درا لائے dawá láne*, 'to get medicine,' instead of the full syntactical construction *درا لائے کے لئے dawá láne ke liye*. Similarly Prince General Mirzá Hizabr 'Alí in the following verses makes the expression *دینے کے لئے देने ke liye*, 'to give,' elliptical.

خراج تمکو پریراد دینے آئے ہیں
 تمہارے زیر نیگین حسن کا ہی سارا راج
Khiráj tum ku partzád deni ále hain
Tumháre zeri nagín husn ká hi sára ráj

'All the fairies come to pay you tribute.

The whole of the kingdom of beauty is in your hand.'

The suppression of the negative word *نہ na*, 'neither,' 'nor,' is allowable and quite intelligible though puzzling to foreigners. Thus Mirzá Hizabr,

نہیں کچھ اعتبار اس دولت فانیکا دنیا میں
خزانہ ہی نہ لشکر ہی سکندر ہی نہ دارا ہی

*Nahin kuchh 'itibār is daulate fāni ka dunyā meñ
Khazāna hai na lashkar hai Sikandar hai na Dārā hai*
There is no trust of the momentary wealth in the world.
There remains neither treasury nor army, (neither)
Alexander nor Darius.'

Here the particle *na*, 'neither,' is omitted
before the words خزانہ *khazāna*, 'treasury,' and سکندر
Sikandar, 'Alexander.'

In the conclusion of syntax it must be noted
that one part of speech should not be used for ano-
ther. Also two particles as a general rule must not
come together. Thus آدمی کی درکار ہی *admi ki dar-*
kār hai, 'a man is required', should be آدمی درکار ہی
admi darkār hai. In the latter instance the word درکار
darkār is an adjective like the English word necessary.
In the former example the same word is improperly
made a substantive by placing it in the genitive
form by the introduction of the particle کی *ki*, 'of.'
Again وہ اوپر میں ہی *wuh upar meñ hai*, he is up-
stairs, is incorrect. The latter particle میں *meñ* should
be struck off.

Observation. — The expressions اس میں سے *usmeñ*
se, 'out of that,' جس میں سے *jis meñ se*, 'out of which,'
جب سے *jab se*, 'since when' ? کب سے *kab se*, 'since,'
&c. are correct though two particles میں *meñ* and سے
se are put together.

SPECIMENS

OF

PARSING.

1. **زيد آیا** *Zaid áyá*, 'Zaid came.' Here **زيد** *Zaid* is **فاعل** *fá'il* 'the nominative,' and **آیا** *áyá*, 'came,' is **فعل** *fi'l*, 'verb.' Thus the nominative combined with its verb forms a sentence **زيد آیا** *Zaid áyá*, which is called **جمله فعلیه** *Jumla-i fi'liya*.

2. **جہاں پناہ جو فرماتے ہیں بجا ہی** *Jahán pandáh jo farmáte hain bajá hai*, 'whatever Your Majesty says, is all right.' **جہاں پناہ** *Jahán pandáh*, 'Your Majesty,' is **مبتدا** *mubtidá*, 'subject,' **جو** *jo*, 'whatever' is **اسم موصول** *Ismi mauṣūl*, 'relative pronoun,' **فرماتے ہیں** *farmáte hain*, 'says,' is both **فعل حال** *fi'li hál*, 'a verb in the present tense,' and **ملہ** *ila*, 'a sentence belonging to the relative,' being equivalent to **وہ فرماتے ہیں** *wuh farmáte hain*, 'he says.' Now **اسم موصول** *Ismi mauṣūl* combined with its **ملہ** *ila* first becomes **جمله فعلیه** *Jumla-i fi'liya* and then becomes, **مبتدا** *mubtidá*, 'subject' of which the **خبر** *khábar*, 'predicate,' is **بجا ہی** *bajá hai*, 'is all right.' Again this **خبر** *khábar*, 'predicate,' together with its **مبتدا** *mubtidá*, 'subject,' becomes a predicate having the first subject **جہاں پناہ** *jahán pandáh* for its **مبتدا** *mubtidá*, 'subject.' Hence the **مبتدا** *mubtidá*, 'subject,' with its **خبر** *khábar*, 'predicate,' forms what is termed **جمله اسمیہ** *Jumla-i Ismiya*.

Literal Meanings of some words which could not be given in an idiomatic translation of the passages where they occur.

Page.	Words.	Meaning.
34	فلانہ <i>Falāna</i>	Such and such person
36	تسلی <i>tasallī</i>	comfort
37	رکے <i>roki</i>	weeping
38	خانے <i>khāne</i>	houses
"	حبیب خاص <i>habīb-e khās</i>	the special friend.
40	اوتھی <i>uṭhī</i>	abolished
41	تاریخ <i>tārīkh</i>	date
49	شجاع <i>shujā'</i>	hero
54	میں <i>main</i>	I
"	آرام سے <i>ārām se</i>	peaceably
"	کوئی طرح <i>Koyī tarh</i>	any way
"	یہاں <i>yān</i>	here
"	کھلا <i>khulā</i>	is open
56	اور عالم <i>aur 'ālam</i>	another world
"	کچھ <i>kuchh</i>	any thing
57	دنیا <i>dunyā</i>	world
"	کار <i>kār</i>	affair
"	سہل <i>sahl</i>	easy
"	کھا رہی ہے <i>kha rāhī hai</i>	bites all along
"	ناگن <i>nāgin</i>	serpent
"	سمجھا <i>samjhā</i>	considerd
58	رکھتے ہیں <i>rakhte hain</i>	are placed
59	ثابت <i>sābit</i>	it appears

Page.	Words.	Meaning.
60	شہر <i>shahr</i>	city
61	تلواروں سے ملے <i>si male</i>	trampled on
"	باغ <i>bagh</i>	garden
62	دی <i>dī</i>	given
"	تیرے دل <i>tire dīl</i>	thy heart
70	تلاش <i>talāsh</i>	search
72	نصیبہ <i>nasibe</i>	portion
"	برند <i>burand</i>	may take
75	جہان <i>jahān</i>	world
"	شرم <i>sharm</i>	shame
"	عصیان <i>'isya'n</i>	sin
76	پری <i>parī</i>	fairy
83	لڑائی <i>larā'iyī</i>	quarrel
98	مردہ <i>murda</i>	the dead
"	دن رات <i>din rāt</i>	day and night
"	شہون <i>shewan</i>	knelt
99	صاف <i>sāf</i>	shining
"	آئینہ <i>āyina</i>	looking-glass
"	اسیر <i>asir</i>	captive
"	دونوں <i>donon</i>	both
102	حیران ہو رہیں <i>hōrahēn</i>	astonished
103	غالب رہنا <i>ghālib rahnā</i>	overcome
144	جانب <i>jānib</i>	side
"	در <i>dar</i>	door
"	دیکھ لے ہی <i>dekhle hai</i>	looks
184	توحید <i>tauhīd</i>	unity
"	یزدان <i>Yazdān</i>	God

Page.	Words.	Meaning.
185	بہت <i>buht</i>	in abundance
"	دولت <i>daulat</i>	riches
"	ذرا <i>zard</i>	a little
186	سبق <i>sabak</i>	lesson
189	ستم <i>sitam</i>	violence
"	کرم <i>karam</i>	kindness
"	جفا <i>jafá</i>	oppression
"	وفا <i>wafá</i>	sincerity
"	بت <i>but</i>	idol, mistress
190	خاک <i>khák</i>	dust
"	تجارت <i>tiyarat</i>	merchandise
"	لایق <i>layik</i>	worth
"	چہرہ <i>chihra</i>	face
"	دل <i>dil</i>	mind
"	گمان کیا <i>gumán kiya</i>	thought
"	اِخگر <i>akhgar</i>	sparks
191	سینہ <i>stina</i>	breast, heart
"	عارف <i>'arif</i>	pious man
"	مِفا <i>safá</i>	purity
195	ملک <i>mulk</i>	country
"	فی الفور <i>filfaur</i>	instantly
"	ارض <i>arz</i>	earth
"	واسعت <i>was'at</i>	circumference
196	قلب <i>kalb</i>	heart
"	بخل <i>bukhl</i>	} avarice
"	حرص <i>hirs</i>	
"	بغض <i>bughz</i>	} malice
"	کینہ <i>ktina</i>	
"	بدن <i>badan</i>	body

Page.	Words.	Meaning.
196	انسان <i>insán</i>	human
„	جسم <i>jism</i>	body
„	دشمن <i>dushman</i>	foe
198	وقف <i>wasf</i>	praise
„	قاتل <i>kátíl</i>	murderer
„	دهان <i>dahán</i>	mouth
„	زخم <i>zakhm</i>	wound
209	صبح <i>subh</i>	morning
„	چین <i>chain</i>	comfort
„	ایذا <i>I'zá</i>	pain
„	هجر <i>hijr</i>	separation
„	جلا کی <i>jaláki</i>	was burning on
„	شمع <i>sham'</i>	candle.
210	ذلت <i>zillat</i>	shame
„	حرص <i>hirs</i>	temptation
211	زبان <i>zabán</i>	tongue
„	دنیا <i>dunyá</i>	world
„	دون <i>dún</i>	base
„	انسان <i>insán</i>	mankind
217	زیر نگین <i>zeri nagin,</i>	under the ring
„	حسن <i>husn</i>	beauty
„	سارا <i>sará</i>	whole
„	راج <i>rāj</i>	kingdom.

ERRATA.

In page.	Line.	The words.	Should be.
42	19	Speechifier	Speaker
44	12	Apart	Separate
56	9	Vulgar	Common
57	15	Bites me all along	Always bites me
61	11	Bloodsheddingeyes	Eyes which were shedding blood
65	19	Classics	Languages
70	16	Amateur	Love
88	23	Wording	Words
...	24	is	Are
...	25	In its strictest sense but, to a certain extent,	Are not taken in their strictest sense,
89	7	Wording	Words
...	8	Its literal	Their literal,
113	18	The second person of the indicative past	The indicative past
146	17	Enlisted	Arranged
210	17	Bites me all along	Always bites me

ERRATA.

In Page	Line	The word	Should be
3	16	Sonnd	Sound
„	23	composd	composed
5	27	English	English
„	30	(n)	(ñ)
6	16	compoundcd	compounded
9	10	separtate	separate
11	25	alove	above
14	8	<i>Ajmai</i>	' <i>Ajamí</i>
„	19	represent	represent
15	11	màrk	mark
„	20	sonnds	sounds
16	15	letter	letter
19	16	extention	extension
22	4	مودن	مودن
„	5	مودب	مودب
„	11	cxemplified	exemplified
26	27	a	a'
„	28	(a)	(á)
28	5	<i>padsaah</i>	<i>pádsháh</i>
30	26	sonnd	sound
33	22	withont	without
„	25	<i>Khndá</i>	<i>Khudá</i>
36	17	<i>A'tish</i>	<i>átish</i>
„	18	<i>A'tash</i>	<i>átash</i>
41	17	356	354
46	5	languge	language

In Page	Line	The word	Should be
53	28	نوڪو	نوڪو
54	19	katne	katne
61	11	Yau	you
63	10	they	thy
„	13	the	the
67	16	penultimate	penultimate
69	13	sonnd	sound
77	4	thns wben	Thuswhen
78	3	epistle	epistles
79	4	ddferent	different
81	9	مڪل	مڪل
83	7	the	the
„	22	persen	person
86	5	álmí	ádmí
„	27	anb	and
92	13	iu	in
93	23	snbstantive	substantive
96	20	zamáyí	zamáyir
100	6	sentence	sentence
103	27	leterally	literally
111	16	huse	house
114	2	Kule	Rule
116	15	(main)	(man)
121	20	thought	though
122	24	مسڪراتا جاتا هي	مسڪراتا جاتا ٿا
„	27	muskaráta	muskurátá
124	7	ٿو	ٿو

In Page	Line	The word	Should be
124	25	bnt	but
129	21	<i>Fi' lima' tuf</i>	<i>Fi'</i> فعل معطوف
131	8	lie	like (<i>lima' tuf</i>)
133	19	itches	scratches
136	7	fer	for
137	17	that have	as has
138	9	peson	person
„	23	<i>tumi</i>	<i>tum</i>
139	16	تا	تھا
144	14	out as	as
„	23 & 24	cannot go	cannot get permis-
145	18	th	the (sion to go)
146	12	thee or you	you
„	16	respectable	respectable
147	2	نہا	لیا
„	24	oughth	ought
148	10	<i>tnm</i>	<i>tum</i>
151	4	the foreigners	foreigners
156	7	<i>bulake</i>	<i>bulake</i>
162	11	بیٹھو گے	بیٹھو گے
„	17	<i>tnm</i>	<i>tum</i>
164	16	<i>hú-á</i>	<i>hu-á</i>
„	17	<i>hú-á</i>	<i>hu-á</i>
„	18	<i>hú-á</i>	<i>hu-á</i>
„	22	<i>hoinge</i>	<i>honge</i>
165	5	<i>hú-á</i>	<i>hu-á</i>
„	7	لینا	لینا <i>lena</i>
167	13	ہاں صاحب	ہاں صاحب لایا
173	20	correllative	correlative

(d)

In Page	Line	The word	Should be
175	21	withont	without
"	24	withont	without
178	17	<i>tansifi</i>	<i>tausifi</i>
180	10	the	the
"	27	elephauts	elephants
185	15	جمله مطرفه	جمله مطرفه
191	10	the	the
192	10	require	require
197	19	(i)	(h)
"	20	understood	understood
"	24	(j)	(i)
199	4	(k)	(j)
"	12	(l)	(k)
"	9	(m)	(l)
200	24	(n)	(m)
"	25	(k) and (m)	(j) and (l)
"	9	ef	of
201	14	coversing	conversing
203	9	<i>wnh</i>	<i>wnh</i>
207	1	Similary	Similarly
208	14	لے	لے
"	16	لے	لے
"	2	course	course
209	"	of	of
"	13	the examples	examples
210	12	لے	لے
213	4	of letters	letters
214	14	term	term
"			

